

ATTAKAPAS HISTORICAL ASSOCIATION

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- I. Life Membership for Individuals - \$100.00
- II. Annual dues for Individuals
 - (1) Active or Associate (out-of-state) membership - \$3.00
 - (2) Contributing membership - \$15.50
 - (3) Patron membership - \$20.50
- III. Annual Institutional Dues
 - (1) Regular - \$5.00
 - (2) Sustaining - \$10.00
- IV. Canadian dues - same as American dues, but payable in U.S. dollars
- V. Foreign dues - to be set later

Members wishing to complete their files can buy the 1967 volume for \$3.00 (\$5.00 for Institutional members). The 1966 issue is available at \$.50.

Attakapas Gazette

Editor: Mathé Allain Associate Editor: Vincent H. Cassidy
Circulation Manager: Harris Delahoussaye

Suggestions to Contributors

Papers are solicited in all the areas the Attakapas Association is interested in: traditions, landmarks, genealogy, and history. Manuscripts should be typed double spaced, and carefully documented. In general, the style of footnotes should conform to that recommended in Wood Gray, et al., Historian's Handbook (Boston: Houghton Mifflin Co., 1964). Footnotes should contain full bibliographical information. Articles and queries should be sent to Editor, Box 1542-USL, Lafayette, Louisiana 70501.

Queries

Queries of four lines or less, submitted by a member (with his name and address), will be printed as soon as possible. The query should give enough dates and places to identify the individual. The editor reserves the right to limit the number of queries per member, when necessary.

Announcement of General Meeting

The annual Election Meeting will be held April 7, 1969 at the St. Martin Parish Library, St. Martinville, Louisiana at 7:30 p.m. The speaker will be Charles (Pie) Dufour who will speak on Ten Flags Over Louisiana.

SYNDICS UNDER THE SPANISH REGIME

Mrs. Mathé Allain

The "Description of Louisiana Communicated to Congress . . . 14 November 1803" explained that Baron Carondelet, during his administration as Governor provided for syndics, subordinated to the commandant of each post, whose functions were to "decide small causes, and police roads, levies, travellers, and negroes."¹

The actual edict promulgated by the Baron in June 1, 1795, systematized the functions, responsibilities, and methods of elections of syndics. Anyone knowing of any misdeed was supposed to report it to the syndic of his district who was to investigate. In the course of his investigation the syndic had the right to search plantations, houses, and Negro huts. Should the syndic fail to find evidence, his informer was responsible to the proprietor of the premises searched.

Syndics were empowered to investigate any crime committed in their district even if the offender belonged to another district. They were responsible for "the general police, and the security of the district, the repair of bridges, roads, and mounds, the general inspections of coasters, passengers, the provisions, maintenance, subordination, and police of the negro camps, the security of horses, cattle, etc. . . ."

When convoked to the state capital by the government, the syndics should appear with two persons from their districts who would testify that their functions had been satisfactorily fulfilled. Without such witnesses, the syndics would be excluded from the deliberation. The two witnesses were also to observe "that their syndic does not lose sight of the interest of the district."

The syndics were not allowed to call meetings without the permission of the commandant who, however, should not refuse his permission "without strong motives, which he shall communicate to the Government." The inhabitants were forbidden to assemble in groups of more than eight for the purpose of discussing public affairs, and a syndic knowing of such a meeting was "enjoined to give information thereof to the Government." A syndic who failed to report a crime or misdeed, be it from negligence or from "motives of humanity," would incur the same penalty as the offender.

The syndics were to be selected yearly by the Governor from a list presented to him on December 1st by each of the commandants. In drawing up the list of prospective syndics, the commandants should observe "that their respective distances from each other must not exceed three leagues." They should select syndics from both sides of the river, as well as from "the place of residence of the said commandant, or adjacent thereto." The newly chosen syndics would assume their duties on the first of January after receiving regulation and instructions "from the hands of the syndic of the preceding year."²

¹ American State Papers, XX (Washington, 1834), p. 353.

² All above quotations are from the American State Papers, XX, pp. 377-78.

Baron Carondelet insisted that syndics should be treated with proper respect, the fine for insulting or threatening one being forty piasters, and for disobeying one, one hundred piasters.

When syndics were elected from the Attakapas district in 1792, however, they were chosen not by the Governor, but by a vote of the inhabitants, as recorded in the following document, translated from the original on record in Original Acts, Book 12, No. 14, kept in the St. Martin Parish Court House, St. Martinville, Louisiana.

Choice of the Syndics of Each District by the Inhabitants

The fifth day of August of the year 1792, at the Post of the Attakapas, [before] us, Don Francisco Caso y Luengo, lieutenant of the regiment stationed in Louisiana, as well as civil and military commandant of the afore mentioned Post, for lack of a public notary since none is available in this jurisdiction, in virtue of the general assembly we called this day at the presbytery of the district so that the inhabitants may choose two syndics for each district (quartier) in accordance with the districting we performed, and also in accordance with the liberty we granted them to choose only one syndic for sparsely populated districts, after having consulted among themselves and mutually agreed, they chose by the present [agreement].

namely

For the district of Mr. Sorel below, Mr. Sorel.

For the district of "la petite anse," Mr. Philippe Verret.

For the district from Madame Loisel's to the church, Mr. Dauterive Dabuclet and the eldest Boutté son.

For the district of the church, from Mr. Armand Ducrest's house, including Cypress Island and its surroundings, Mr. Olivier de Vezin and Philippe Wils [sic].

For the district of "la pointe" up to the limit of the Opelousas, Mr. Pierre Broussard and Alexandre Declouet.

For the district of the Carancro [sic] as far as the lands of the children of Mr. Pennant, Mr. Pierre Nezat and Cadet St. Julien.

For the district of "la butte" to the bank of the Vermillion, Mr. Charles Dugas and Marin Mouton.

For the Vermillion district down to its lower part, Augustin Broussard and Joseph Broussard.

For the district of Bayou Tortue to "l'isle à Lartaut" [sic], Jean-Baptiste Broussard and Joseph Grangé.

ST JOHN'S CATHEDRAL, LAFAYETTE, LOUISIANA

BAPTISM INDEX-1822-1835 (C thru K)

Elaine D. Thayer

New Orleans, Louisiana

Vita B. and John R. Reaux

Lafayette, Louisiana

	<u>Number</u>	<u>Year (1800)</u>
CALKON, Nataniel	70	33
CARMOUCHE, Adelaide	160	25
Francois	?	22
Francois Odile	215	29
Hellene	51	33
Joseph	6	32
Marie Euphrasie	62	25
CARUTHER, Arvenie	200	26
David	550	35
Edmond	121	32
Euclide	69	33
Jean Chretien	4	30
Marie Caroline	234	26
Onezime	?	23
Uranie	92	31
CASTRO, Pelagie Arthemise	265	30
CHIASSON, Adelaide	395	30
Agerin	345	34
Carmelite	274	26
Edmond	216	26
Eliza	53	25
Elmire	49	27
Euphemie Caroline	372	30
Jean Baptiste	10	24
Julia Armosa	223	34
Louisa	229	26
Marie	75	24
Marie Azelie	?	23
Marie Odile	205	29
Narcisse	204	34
Ozime	140	33
Paul Ausard	89	28
Pierre	?	23
Pierre	145	31
Theodule	42	32
Theogene	39	31
CLARK, Marie Cecile	?	23
Suzanne	30	32
CLOME, Clementine	330	30
Eglantine	21	32
Jean	40	27
Marie Marthe	?	23
CODEAUX, Marie Louise	139	28
COLEMAN, Thompson	320	27

	<u>Number</u>	<u>Year (1800)</u>
COMEAU, Adolph	336	34
Arsene	26	25
Athanase	130	33
Augustine	128	31
Baptiste Axaris	197	26
Carmelite	64	31
Celeste	211	29
COMEAX, Celeste Anatalie	98	31
Charles	341	27
Charles	75	27
Clara	415	35
Clara	145	30
Darsily	409	35
Emertilia	143	33
Emile	65	33
Eugene	123	32
Ezilda	10	32
Francois	390	30
Francois Hypolite	?	23
Fusine	213	34
Hypolite	?	23
Jean Homer	350	27
Joseph	?	24
Joseph Ozeme	390	30
Louis	323	24
Marie	48	27
Marie	?	23
Marie Arsenne	?	22
Marie Orelia	198	26
Marie Lariza	162	26
Marie Oliva	14	24
Martin Telesphore	414	35
Pierre Edwin	554	35
Valerie	82	28
Valerie	132	33
COMMASAS, Clarisse	184	28
CONSTANTIN, Joseph dit Azenor	?	22
CORMIER, Adelaide	38	31
Alexandre	117	25
Alexandre	292	30
Arsenne	150	33
August	36	31
Aurelia	173	28
Belezire	400	30
Belzire	219	29
Benjamin	214	34
Carmelite	?	23
Don Louis	32	32
Elodie	79	33
Elvire	250	30
Jean Baptiste	103	31

	<u>Number</u>	<u>Year (1800)</u>
CORMIER, Joachim	17	32
Joseph	328	27
Josephine	329	27
Lasty	235	34
Lucien	?	23
Marguerite	468	35
Marie Aurelien	125	31
Marie Remise	270	34
Marie Valerie	368	34
Maxillem	264	30
Melanie	167	26
Melasie	166	26
Narcisse	11	32
Olezime	316	27
Ozeme	55	33
Onezime	35	33
Rosemond	?	24
Valery	279	26
CORNER, Aladin	417	35
Esmogene	492	35
Euclide	72	31
Octave	493	35
Octavine	45	31
COURWELL, Gustave	319	30
CREDER, Aurelie	206	28
CUMMINGS, Thomas	196	28
DAIGLE, Jean Baptiste	156	28
Marie	157	28
Treville	232	29
DARTES, Adrien	151	33
Aurelia	306	30
Clementine	568	35
Coralie	308	30
Jean Meance	260	34
Marie Emira	261	34
Melite	338	35
Sylvanie	309	30
DAVID, Marie Eulalie	45	25
DAVY, Roan	262	33
DAWAN, Marie Anne Lucinde	?	23
DECLOZEL, Charles D.	378	30
Pierre Olivier	377	30
DELMESON, Joseph	149	25
DELHOMME, Antoine	206	26
Caroline	375	30
Charles Claireville	54	32
Joseph	105	25
Marie Josephine	294	26
Omer	184	28

	<u>Number</u>	<u>Year (1800)</u>
DELY, Davine	8	24
DEMAYSE, Calix	18	27
DENYS, Louise	229	29
Melanie	137	31
Marie Clarisse	374	34
DESORMEAU, Anastasie	47	32
Cyprien	188	28
Louis	74	25
Melanie	159	33
Syphorien	259	26
DICKSON, William	110	31
DOMINGUE, Felicien	11	25
Rose Amelie	511	35
DORPERES, Josephine	56	33
DOUCET, Anais	120	28
Elizabeth	309	26
Felicia	84	31
Sarazin	137	33
Valsin	136	33
Zepherin	222	30
DRONET, Marie	326	34
DUBOIS, Adeline	69	32
Arthemise	263	30
Aurelien	397	30
Cidalise	207	34
Clairville	37	27
Clemile	57	32
Delma	228	34
Julienne	235	26
Marcelin	180	26
Marie Aurelien	115	28
Marie Azeline	165	28
Marie Ludoiska	112	28
Ursin	549	35
DUBAYNE, Marie Martine	3	24
DUGAT, Adelaide	?	24
Adrien	10	31
Alcide	208	34
Aspasie	302	34
Azelle	261	26
Benjamin	52	33
Cacelet	441	35
Celestine	?	22
Clara	188	28
Cyrille	308	34
Duplessin	218	34
Duplessis	428	35
Elize	181	28
Emelie	?	24
Emelia	118	25
Eulalie Tarsil	?	22

	Number	Year (1800)
DUGAT, Giles	19	25
Jean	?	22
Joseph	234	34
Jules	203	26
Julie	?	22
Leufroy	582	35
Marguerite Felicia	274	34
Marie	386	30
Marie Aurelia	149	33
Marie Elodie	137	29
Marie Laura	148	33
Moise	28	32
Narcisse	?	23
Paul Hulerin	296	26
Pierre	?	24
Prosper	25	32
Sosthene	87	33
Sylvanie	117	31
Therence	46	35
Victor Stainville	138	28
Virginie	?	24
Zeline	408	30
Zumelia	164	28
DUHON, Armenie	305	26
Aurelien	147	29
Aurelien	48	32
Azelia	528	35
Belezire	13	32
Carmelite	336	27
Celima	508	35
Charles	24	31
Clemence	302	26
Dupre	190	28
Emile	277	34
Eugenie	211	34
Francois	105	31
Jean Baptiste	198	33
Jean Baptiste	?	23
Joseph	?	24
Joseph Camille	270	26
Larside	269	26
Leufroy	8	32
Louise	191	26
Marie	533	35
Marie Azelie	?	23
Marie Clementine	220	29
Marie Natalie	355	27
Melasie	105	32
Norbert	340	34
Pelagie	233	26
Placide	34	32

	<u>Number</u>	<u>Year (1800)</u>
DUHON, Placide	404	34
Scholastique	94	31
Scholastique	196	26
Severin	214	29
Severin	134	33
Sevigne	135	33
Theodule	182	26
Treville	3	27
Uranie	252	34
Vileor	45	32
DUPRE, Malvina	169	26
DUPUY, Theodure	328	30
Uranie	430	35
Victorine	307	30
EASTIN, Alexandre Arceneaux	29	31
Hazard Ranson	495	35
Hebert Columbus	202	28
Martin Vanburen	30	31
EDLOMER, Henri	?	23
ELEBRAUT, Olivier	?	23
ELEBRYNE, Carolina	73	27
ELERYEND, Melizere	187	28
FABRE, Adelaide	107	28
Elizabeth	?	22
Marie	278	30
Victor	130	25
FALK, Sylvanie	155	25
FARK, Neuville	396	30
Pierre	339	27
Stainville	207	36
Ulolie	407	30
Vadaleon	148	25
Walter	156	25
Zelie Anne	157	25
FARQUE, Marie	66	25
FASK, Alexandre	138	33
Aspasie	176	28
Benjamin	213	29
Eugenie	353	27
Jean Alcide	354	34
Marie Delphine	446	35
FENNETTE, Louis Theodule	?	23
FID, Azema	338	27
Charles	42	25
FOLK, Marie Arvelin	?	22
Marie Carmelite	?	22
Marie Celanie	?	23
FONDROGUE, Aspasie	192	28
Amelia	86	32
Phelonise	304	30
FOREMAN, Manuel	286	34

	<u>Number</u>	<u>Year (1800)</u>
FORESTIER, Alfred Faustin	165	33
Cesaire	327	30
Emma	231	26
Martin Rosemond	?	23
FOSTER, Nancy	294	34
FOULCHETTE, Jack	228	26
Marie Virginie	125	25
FREDERIC, Antoine	108	28
August Adolze	544	35
Henriette	410	30
Jean Charles	321	27
Josephine	?	22
Marguerite Aureliene	361	27
Marguerite Zeloide	78	32
Marie	81	33
Marie Adolphine	35	32
Marie Elizabeth	144	30
Marie Melasie	332	30
Melanie	58	32
Rosalie	163	33
Sosthene	331	34
Sylvanie	?	22
Telesphore	532	35
FRENETTE, Urnis	356	27
GALEANY, Adelaide	258	26
GARCIAS, Celestine	?	22
Norbert	198	28
GARRIGUE, Aurelien	481	35
GASPARD, Antoine Darneville	154	33
Aurelien	72	27
Pierre Zepherin	150	25
Elizabeth Aureline	153	33
George	?	22
Jeanette	154	25
Marie Alix	152	33
Pierre Aladin	90	31
Severe	431	35
GATH, Adele	?	23
Christopher	196	33
Francois	34	27
Marie Azelie	129	26
Marie Olympe	290	34
Melanie	35	27
GAUTREAU, Onezime	?	22
Euranie	186	33
GAUTRET, Delphine Cidalie	436	35
Lize	548	35
GIRARD, Jean Baptiste Gabriel	192	33
GIROUARD, Adelaide	194	33
Adelaide Ezelda	89	32
Caliste	111	33

	<u>Number</u>	<u>Year (1800)</u>
GIROUARD, Domingue	513	35
Dupre	380	34
Eve	490	35
Jean	526	35
Louise	305	30
Marie Oculi	59	31
GODEFOUR, Elodias	52	30
GRANGER, Aladin	474	35
Aurelia	313	26
Clairville	340	27
Cleonide	?	22
Emelien Philip	109	25
Emeline	177	33
Estelle Vina	301	30
Genereuy	?	24
Jean	236	34
Josephine Odile	99	25
Marguerite Arthemise	158	28
Marie Eliza	?	23
Sevene	457	35
GREIG, Ann	199	34
Antoline	107	33
GREY, Aline	372	34
GUEDRY, Edmond	-	23
Alexandre	-	23
Antoine	-	23
Augustin	-	24
Carmelite	-	23
Marie	-	24
Marie Azelie	-	22
Marie Elmire	-	24
Virginie Carmelite	-	24
GUERCIA, Adelaide	128	25
Eugenie	129	25
Joseph	63	32
Uranie	64	32
GUIDRY, Adelaide	144	33
Alexandre	116	28
Alexis	157	25
Antoine	405	35
Aspasie	391	30
Azelie	145	33
Azelie	487	35
Azema	224	34
Azemar	326	27
Carmelite	545	35
Charles Willie	98	28
Clementine	61	27
Darmas	101	32
Dupreville	36	32

	<u>Number</u>	<u>Year (1800)</u>
GUILDY, Eliza	60	31
Eliza	113	31
Eloi	209	34
Emile	204	26
Ernest	80	32
Eugenie	128	29
Euphemie	262	26
Gerraris dit Larrada	166	28
Gerassin	387	34
Hypolite	112	31
Jean Baptiste	477	35
Joseph	?	24
Josephine	?	24
Julia	?	24
Julien	201	29
Lea	66	31
Marguerite Felicia	566	35
Olive	371	30
Olivier	271	26
Ouphrien	272	30
Ophelia	158	33
Palmire	381	34
Pierre Edouard	103	28
Scholastique	563	35
Sevigne	119	33
Sosthene	217	34
Theogene	260	26
Treville	131	25
Treville	507	35
Uranie	119	32
Zelina	77	31
GUILBEAU, Clementine	62	27
Honore	90	32
Pierre	93	25
GUILBERT, Celeste	149	25
HAGARTHY, Elizabeth	365	30
Jean	109	28
HAKBRAYD, Laure	216	26
HAMANTON, Marie	65	25
HAMPSON, Jean	80	25
HANKS, Charles	65	32
Christine	68	32
Jean	570	35
Jean	284	34
Jefferson	67	32
Joseph	569	35
Joseph	66	32
Meliane	264	34
Ralf	288	34

	Number	Year (1800)
HARENTON, Charles	323	30
Georges	147	25
Jean	209	29
Liza	236	29
Pauline	210	29
William	324	30
HARGRAVE, Anastasie	13	31
Aurillon	153	25
Celany	203	29
Gedeon	69	31
Joseph	320	30
Joseph	202	29
Joseph	122	25
Joseph Valentine	122	25
Leza	155	25
Marie Cidalise	288	26
Marie Rose	257	34
Marie Virginie	313	26
HARINGTON, Anne Arbigneles	384	34
Joseph	383	34
Sely	142	29
HARRES, Nataniel	402	30
HEBERT, Adelaide	17	24
Adelaide	318	27
Adelina	203	28
Aladin	188	26
Alexandre	218	29
Anastasie	87	31
Angele	?	23
Aspasie	189	26
Aspasie	400	30
Aspasie	126	33
Aurelien	212	29
Aurelien	213	29
Azema	541	35
Belzire	124	28
Carmegile	7	32
Carmelite	22	27
Carmelite	130	31
Celenie	174	33
Celenie	122	26
Cesaie	313	34
Cesaie	540	35
Charles	189	33
Charles	560	35
Clementine	17	32
Clemile	391	34
Cyrile	561	35
Darmas	574	35
Don Martin	53	27
Emelide Azelima	297	26

	Number	Year (1800)
HEBERT, Emile	336	30
Emelie	49	32
Eusebe	260	26
Francois	72	32
Francois Duroiselle	330	34
Honore	283	34
Jacques	?	23
Jean Baptiste	?	24
Joseph	362	27
Joseph	126	28
Joseph	179	28
Joseph Sephirin	549	35
Laissin	379	30
Lize	130	33
Marcellite	315	34
Marguerite	267	34
Marie Celestine	58	27
Marie Uranie	443	35
Melanie	?	24
Melanie	24	32
Moise	7	22
Norbert	160	26
Olivania	501	35
Olizia	99	32
Ovide	33	25
Pelagie Euphemie	558	35
Phelonie	51	25
Pierre	?	23
Sevene	220	34
Sevelene	567	35
Simeon	?	22
Sosthene	?	22
Sylvanie	205	26
Terzille	515	35
Theogene	?	23
Zelima	125	28
HELEBRAND, Emelia	20	32
Euphrasie	83	25
HERNANDEZ, Augustine	377	35
HERPIN, Onezime	?	24
HIDS, Hillaire	321	30
HOLIER, Clementine	54	25
HOLIN, Desire	275	26
HOLLAWAY, Charles	?	22
HIDALGO, Marie Calice	552	35
IDAHO, Joseph Luc	210	34
ISTRE, Vileor	278	34
JACKFOSSE, Suzanne	32	31
JACKSON, Anna	65	31
Brigitte	27	31
JACOB, Nancy	332	27
JACQUIN, Clairville Honore	558	35

	Number	Year (1800)
JANE, Euseide	238	26
Hubert	189	28
KANA, Trezille	44	32
KANTHON, Celeste	134	33
Elizabeth	135	33
KEBRIDER, Jean Charles	44	25
KENER, George	67	31
KEO KEO, Antoine	338	30
KEYON, William	363	30
KILKRIST, Adelaide	?	22
Celestine	36	27
Onezime Bertin	239	29
Thomas	432	35
Ursin	120	32
William	358	30
William St. Clair	122	31
KIVES, Melanie	81	25
KOAEN, Lucendy	99	33
KORIM, Marianne	71	25
KOK, Henri	254	30
William	54	33
KONEAN, Elmire	134	29

QUERIES

Mrs. Louise B. Johnson, 2824 Plaza, Charlotte, N.C. 28205 wishes information on William Baudoin, probably from Louisiana. Found in records first in Charlestown, S. C., removed later to Warren (Granville Co.), N.C. Had children: Travis, William, John and Sarah Nichols. Wife, Elizabeth. William died in 1773, Granville Co., N.C. Family said to have come from Canada to La.; some Catholic, some Huguenot.

Mrs. Katherine Guilbeau Hohmann, 3834 Ann Arbor, Oklahoma City, Okla. 73122 wishes information concerning:

1. Dr. John Hacket Thomas (son of John Thomas and Elizabeth Hacket(t) who was born in Maryland (WHERE?) about 1795. He married on May 16, 1822 at St. Martin's Church, Arthemise Guidry. Exchange information on Thomas, Guilbeau families.
2. Marguerite Miller (Wm. Miller and Anne Keven) was the 3rd wife of Pierre Guidry. She was born about 1754 in Virginia (?) and married about 1780 (WHERE). May have come from Pensacola. Exchange information on Miller, Guidry families.

Mr. Huey Henry Breaux, P.O. Box 44325, Capitol Station, Baton Rouge, La. 70804 wishes the following information: On April 8, 1767, Manuel Quintero (Kintero), son of Antoine Quintero and Ann de la Croix Fernandez, married Marie Granger in New Orleans. When and where was Manuel Quintero born? When and where were his parents married? Who were his grandparents?

CARTE.

*Nouvelle de la Partie de l'Ouest de la Province de
Louisiane, sur les Observations & decouvertes de
Bernard de la Harpe, Commandant sur la R.
Rouge & au paroissem. Ses Routes Colorées de Juv.
& d'etablissement relatif à son Journal dressé par le
S.^r de Beauvilliers Gentilhomme, Servant du Roy & S.^r
Ingénieur ordinaire de l'Académie Royale des
Sciences à Paris en Novembre, 1770.*

Echelle de linie 20 au degré

100. Lignes

TABLE OF CONTENTS

	Page
Syndics Under the Spanish Regime	1
St. John's Cathedral, Lafayette, La.	
Baptism Index, 1822-35 (C through K).	3
Queries	14
Announcement of General Meeting	
Inside Front Cover	

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DETERMINANTS

GOLFE DU MEXIQUE



ATTAKAPAS HISTORICAL ASSOCIATION

Mrs. Jerome A. Broussard, President

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- V. Foreign dues - to be set later

Members wishing to complete their files can buy the 1967 volume for \$3.00 (\$5.00 for Institutional members). The 1966 issue is available at \$.50.

Attakapas Gazette

Editor: Mathé Allain	Associate Editor: Vincent H. Cassidy
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Suggestions to Contributors

Papers are solicited in all the areas the Attakapas Association is interested in: traditions, landmarks, genealogy, and history. Manuscripts should be typed double spaced, and carefully documented. In general, the style of footnotes should conform to that recommended in Wood Gray, et al., Historian's Handbook (Boston: Houghton Mifflin Co., 1964). Footnotes should contain full bibliographical information. Articles and queries should be sent to Editor, Box 1542-USL, Lafayette, Louisiana 70501.

Queries

Queries of four lines or less, submitted by a member (with his name and address), will be printed as soon as possible. The query should give enough dates and places to identify the individual. The editor reserves the right to limit the number of queries per member, when necessary.

REPORT ON ACTIVITIES

Hazel G. Sockrider, Chairman
Publications Committee

The meeting held April 7, 1969 in St. Martinville at the headquarters of your Association was attended by some hundred individuals. The guest speaker was Charles L. "Pie" Dufour, noted author, newspaper columnist, and historian. He reviewed his book Ten Flags In The Wind with humor, wit, and supplemental information.

Thirty representatives of La Societe Historique Acadienne met with us. Their president, Mrs. Leone Boudreau-Nelson, commented briefly on Canadian and South Louisiana historical ties and brought greetings from our fellow historical association whose headquarters is in New Brunswick, Canada.

In the business session, the following Attakapas Historical Association Board members were elected: Mrs. Sampson Delcambre, Harris Periou, Miss Pearl Mary Segura, and Albert Silverman. New officers are listed on the verso of the cover. Mrs. Broussard will announce committee chairmen later.

Have you paid your dues for 1969? The Association needs your support if it is to continue growing.

POPULAR FOLK CURES

Mrs. Ethel Poullard Dorsey
Lafayette, La.

Folk medicine reaches very far back in time. Nature opened the first drugstore. Primitive man and animals depended upon plants and herbs to avoid disease and to maintain health and vigor. Because man and animals were constantly on the move, nature's drugstore had branches everywhere.

The ideal of folk medicine is to condition the body so that disease will not attack it. Now and then one finds people taking for granted that folk medicine is a vague term for a collection of medical old wives' tales. But it is the writer's belief that our pioneer ancestors discovered the rudiments of their folk medicine by observing the manner in which animals cure themselves from disease and the plants which they sought to heal themselves.

Despite the development of medical science, people all over the world still have confidence in home remedies. These practices have been transmitted orally to generations which have followed them with the firm belief that those cures were sound. It was, and still is believed, that persons who used the popular home cures would have strong healthy bodies and minds.

Folk medicine is not content to deal only with cures; it deals also with preventives. Many a man has carried a horse chestnut in his pocket to ward off rheumatism or a string of amber beads about his neck to protect himself against simple goiters.

Folk medicine has to its credit many important contributions to scientific medicine. Even in surgery there is indication of a debt to folk medicine. Ancient skulls show indications of trephining--opening the skull to release pressure on the brain. This was probably done to release evil spirits, but it may have had the effect of relieving the symptoms of brain tumors or depressed skull fractures.

From childhood, the writer has had many home cures for different illnesses administered to her and is well acquainted today with elderly citizens who still practice home remedies. Many young people as well as elderly men and women are also strong believers in folk medicine. The following folk cures were collected in Lafayette, Breaux Bridge, Crowley, St. Martinville, Parks, and Anse-la-Butte.

Keeping Well

1. "The priest gives us blessed palm leaves every year at Easter time. If we keep these leaves on the wall over our bed, we don't get real sick." --(G.P.)¹
2. When I was Catholic, we kept palm leaves over our beds. I never knew anybody in the family to be real sick and nobody stayed sick a long time. The Catholics still believe in this, because every Palm Sunday you can see them coming home with palm.--(M.P.)
3. I give all my family sassafras tea in the spring to clean their blood.--(M.R.)
4. When all of you were small, your mother gave you sassafras tea as a spring cleaning. You don't take it anymore? --(M.P.)
5. Sassafras tea is very good to clean your blood in the spring.--(P.G.)²

¹ Biographical information about the informants, identified by initials, appears at the end of this article.

² Wayland D. Hand, ed., Popular Beliefs and Superstitions from North Carolina, Vol. VI of The Frank C. Brown Collection of North Carolina Folklore (Durham, N. C.: Duke University Press, 1961), p. 111, item 761: "Sassafras root carried on one's pocket is a charm against all diseases." Harry Middleton Hyatt, Folk-Lore from Adams County Illinois (Hannibal, Mo.: Memoirs of the Alma Egan Hyatt Foundation, 1965), p. 195, item 4557: "Protect yourself against serious sickness by hanging above your bed a palm that was blessed on Palm Sunday." Wilda Roberts, "Louisiana Superstitions," The Journal of American Folklore, XL (Apr.-June, 1927), p. 167, item 429: "In the spring drink sassafras tea to purify the blood."

Asthma

1. Smoke cigarettes made from dried jimson weed leaves.--(E.W.)
2. Burn dried jimson weed leaves and inhale the smoke.--(M.V.)
3. Drink goat milk and this will cure asthma.--(M.R.)
4. Drink milk from a mare and you won't have asthma anymore.--(H.R.)
5. Measure a child on a tree. Cut a hole in that place. Take some hair from the top of the child's head and put it in this hole. When the child grows, he won't have no more asthma.--(M.R.)
6. First measure the child against a tree. Cut a hole in the tree at the spot that show the height of the child. Place a piece of the child's hair from the top of his head into the hole. As the child grows, he will eventually outgrow asthma.--(D.D.)
7. If you got asthma and you drink goose grease, it will sho hep ya.--(O.L.)
8. As you know I have asthma, and your mother had asthma. Inhaling the smoke from jimson weed did not cure us, but it did give us relief.--(M.P.P.)
9. I know lotta people who catch asmy(asthma). Dey rub dey chess(chest) wid goose grease and it heps dem. I done seem it work more den one time.--(A.D.)³

Boils

1. Make a poltice with roasted onions, castor oil and filé. Put the poltice on the boil, and this will draw it to a head.--(M.V.)
2. Squeeze the juice from an onion and wet the boil real good with the juice. This is very good for boils.--(E.W.)
3. That little skin on the inside of er egg shell is good fer biles.(boils) Just put dat on the bile and fergit it.--(A.D.)

³ Cf. Hyatt, Folk-Lore from Adams County Illinois, p. 249, item 5571: "Stand a child subject to spasms against a door, bore a hole into the wood on a level with the top of the head, and in this put a lock of his hair. After he grows taller than the hole, the attacks will not recur;" p. 254, item 5663: "When a small child has asthma, bore a hole into a young tree, and in it plug up some of his hair; and as the tree grows, he will outgrow the disease." Roberts, Louisiana Superstitions, p. 165, item 381: "To cure a child of asthma stand him up against a tree and bore a hole just above the head. Into this hole put some of the child's hair and then stop it up. When the child grows above the hair he will no longer have asthma."

4. Dip bread in milk and put the bread on the boil.--(M.R.)
5. Mash a piece of octagon soap and mix this with ashes. Put this on the boil. That is very good too.--(M.R.)
6. Make a circle with sut(soot)around the boil and it will soon burst.--(M.R.)
7. Rub octagon soap on a boil and this will make it come to a head.--(M.V.)
8. I have never gone to a doctor for a boil. I have always used octagon soap on boils and this was good.--(M.P.P.)
9. Make a little poltice with octagon soap, and this will draw the boil.--(G.P.)
10. If you put octagon soap on a boil, it will draw the boil and cause the boil to burst.--(V.T.)
11. I remember I had a boil when I was quite young and an old lady in our block told my mother to put octagon soap on it. My mother did this and the boil burst the next day.--(D.D.)
12. Put onion juice on a boil and you will soon get rid of it.--(E.W.)
13. The membrane of an egg is good for healing boils.--(B.W.)
14. The best thing for a boil is octagon soap.--(G.P.)⁴

Burns

1. You mix hog grease, store bought lard and sulphur. Put dis on de burn and it will sho hep ya.--(A.D.)
2. Apply goose grease to a burn; this is a slow process, but it helps.--(M.P.P.)
3. If you scrape elder bark and fry this in vaseline or hog lard and put this on a burn, it is very good.--(M.V.)
4. Put butter and soda on a burn and this will heal you and you will not have blisters.--(M.V.)
5. Butter and soda is very good for a burn.--(M.P.P.)
6. Apply flour to a burn and this will dry it up.--(M.P.P.)
7. Syrup and soda will dry a burn.--(M.P.P.)

⁴ Hand, Popular Beliefs, p. 130, item 919: "Take the skin around the egg and put it over a boil to cure it;" p. 133, item 948: "Apply Octagon soap and sugar to boils to bring them to a head."

8. If you want to heal a burn, put butter and soda on it.--(V.T.)
 9. Syrup and soda is very good for burns. I have used it many times, and it did the job.--(G.P.)
 10. Flour is something else that is good for a burn (with syrup).--(M.P.P.)
 11. As soon as you burn yourself, put butter and soda on the place that is burned and this will heal it.--(E.W.)
 12. Why everybody in the world knows that butter and soda will heal a burn and keep it from making blisters.--(M.R.)
 13. Whenever one of my grandchildren burn dey self, right away I puts grease and soda on it and dey never even blister.--(A.D.)
 14. Soda and grease is very good for little burns. --(O.L.)
 15. My mother always used soda and butter on our burns. It has always helped and I still use it.--(B.W.)
 16. All my life I have known people to use butter and flour or butter and soda on burns. I haven't been burned many times, but the few times that I was burned, I used butter alone. The butter healed the burn and there was no blister, so I feel that it is the butter that does the work and not the flour or the soda.--(D.D.)⁵
- Chafing
1. Powder the place with dirt dauber after you pound it up.--(E.W.)(E.R.)⁶
 2. Mix dirt dauber and soda to heal a chaffed person.--(M.P.P.)
 3. You rub yourself with pounded up dirt dauber.--(M.R.; D.D.; V.T.; J.H.)⁷

⁵ Hand, Popular Beliefs, p. 136, item 975: "Butter should be used for burns, preferably unsalted;" item 978: "Put lard and soda on burns." Hyatt, Folk-Lore from Adams County Illinois, p. 213, item 4851: "A good remedy for a burn . . . go to a elderberry bush on the north side, and scrape the outer side bark . . . Makes a wonderful salve for burns;" item 4859: "My daughter pulled a tub of hot water over on her and I put this goose droppings salve . . . the burn never left a scar."

⁶ From this point on, duplicate or equivalent statements will be indicated by placing the initials of concurring informants after a single statement.

⁷ Cf. Hyatt, Folk-Lore from Adams County Illinois, p. 263, item 5814: "For chafing in young children, powder a mud dauber nest and apply."

Colds

1. Mongrea tea is the best thing that I have ever used for a cold.-- (M.R.; M.P.P.)
2. To break the fever I usually wrap the person with cold in elder leaves.-- (M.R.)
3. Mamou tea is good too.-- (M.R.; M.P.P.)
4. Life-everlasting tea is a crack-shot for colds. This is a bush that grows in the woods. It is very scarce.-- (E.W.)
5. Plain old bitterweeds is good for cold. Make tea with that and drink it.-- (M.P.P.)
6. Tea made with bitterweeds is good for a cold if you can stand to drink that bitter stuff.-- (E.W.; M.V.; M.R.)⁸
7. Mix honey, soda, the yolk of an egg and soda. Eat this and this will loosen cold on the chest.-- (D.D.)
8. I tell you what you do fer a cold--beat the yok (yolk) of an egg, a chicken egg. You put bout a spoon of soda and two big spoon of honey. Beat all dat real good and you will cough up all the cold from your ches.-- (A.D.)
9. Eat a lot of honey and tallow all the summer and you won't have colds in the winter.-- (O.L.; M.R.)
10. Rub the ches wid goose grease and you can eat it too for cold.-- (A.D.; O.L.)
11. Rub the chest with tallow for colds.-- (E.W.)
12. Like I tell yer. Lotta tings is good fer bad cold. You kin rub with suet grease; you kin mix hog lard and quinine and rub wid that.-- (A.D.)
13. Mutton suet is good if you rub the chest with it, then put a piece of flannel on. Now flannel is dangerous. You got to stay covered up.-- (M.P.P.; E.R.)
14. Rub the chest good with mutton suet for a chest cold, but you must not fan around. You gotta cover yourself real good.-- (E.W.)
15. Fry roaches and grease, doze (those) big cock roaches. Eat dis for cold.-- (A.D.)
16. Some folks eats roach'n grease after you cook it, but I ain't tried it.-- (O.L.)
17. Gargle with your own urine.-- (D.D.)

18. Drink your own urine first thing in the morning.--(V.T.)
19. After you boil your urine, drink it.--(E.W.)
20. Eat a spoon of sugar and coal oil. You put a few drops of coal oil on a teaspoon of sugar. This is good for a bad cold.--(E.W.)
21. Quinine is good for cold, but if you use too much, it will make your hearing bad.--(M.P.P.)⁸

Colic

1. I gave all my babies tea made from peppermint leaves and this was very good.--(M.R.; A.D.; G.P.; M.P.P.; J.H.; D.D.)
2. Make nine knots in a string and tie it around the baby's waist. Let it stay on the baby 'til it fall off.--(E.R.; E.W.; M.V.)
3. Since so many babies have colic, you should make nine knots in a string and tie it around the newborn baby's waist and let it stay there. This will keep him from having colic.--(V.T.)⁹

Corns

1. Put fingernail polish on corns.--(O.L.)
2. If you rub some soap on your corns, you kin soon pull em out.--(A.D.; B.W.; P.G.; J.H.; M.R.; M.V.; M.P.P.; D.D.; O.L.)¹⁰

Cuts

1. If you put cobweb on a cut it will not bleed.--(O.L.; M.P.P.; V.T.; B.W.; D.D.; G.F.)
2. Cobweb is good for cuts.--(J.H.; P.G.; M.R.)

⁸ Cf. Gumbo Ya-Ya, A Collection of Louisiana Folk Tales, compiled by Lyle Saxon, Edward Dreyer, and Robert Taillant (Boston: Houghton Mifflin & Co., 1945), p. 256: "Mamou tea made with the beans or roots." Hand, Popular Beliefs, p. 152, item 1121: "Take a teaspoonful of sugar wet with kerosene, and it will cure a bad cold;" p. 1513, item 1126: "Rub chest, palms, and soles of the feet with goose grease to cure colds;" item 1129: "Rub in a mixture of homemade lard, camphor, and quinine for colds;" p. 154, item 1138: "Wear red flannel underclothes to keep off colds in the winter;" p. 118, item 816: "To cure an asthmatic cold, live in the open. Eat eggs, drink milk, rest a long while, and drink everlasting tea." Hyatt, Folk-Lore from Adams County Illinois, p. 270, item 6105: "My mother always would rub tallow on the bottom of our feet when we had a cold;" item 6107: "Rid yourself of a cold by drinking your own urine or gargling with it. Some say the urine must be boiled first." Roberts, "Louisiana Superstitions," p. 166, item 392: "Mutton suet rubbed on a baby's feet will cure a cold."

⁹ Cf. Gumbo Ya-Ya, p. 528: "A string with nine knots in it worn around the waist until it rots off."

¹⁰ Cf. Hand, Popular Beliefs, p. 161, item 1200: "To cure corns, cover them with soft soap until they can be scraped out; then wrap them with a turpentine cloth."

3. I always use cobweb on a cut if I can find some; if not, I use coal oil.--(E.R.)
4. The cow "you know" (manure) will keep poison from setting in.--(O.L.)
5. Some people say cow dung is good for cuts.--(D.D.; V.T.; G.P.)
6. Put your pee on a cut to heal it.--(V.T.; O.L.; M.V.; G.F.)¹¹

Earache

1. Put a few drops of warm olive oil into the ear, then place cotton into the ear.--(D.D.; M.P.P.; E.W.)
2. "Whenever anyone asks me what is good for earache, I always tell them to use goose grease. They all say it does good."--(G.P.)
3. Put any kind of sweet oil in the ear for earache.--(J.H.)
4. If a Negro boy's ear is aching, put some of a white boy's hair on cotton in his ear. If a white boy have earache, put some of a colored boy's hair on cotton and stuff that in the white boy's ear.--(V.T.; M.R.)
5. Break the head off a log bug and let it bleed in the ear.--(V.T.; B.W.; M.V.)
6. Let someone blow pipe smoke in your ear for earache.--(B.W.; M.R.; M.V.)¹²

 11 Cf. Hand, Popular Beliefs, p. 168, item 1261: "Wrap a fresh cut with a cobweb and it will not bleed;" p. 224, item 1738: "Cow Manure is used to prevent infection." Hyatt, Folk-Lore from Adams County Illinois, p. 207, item 4756: "My cousin was cutting wood and one morning he came home with his big toe cut open to the bone . . . he walked through the cow manure . . . And he never had any trouble with his toe;" p. 208, item 4768: "Urine on a cut stops the bleeding and disinfects the wound;" p. 207, item 4755: "Cobwebs are used three ways to stop the bleeding of a cut. . . . Cobwebs almost always meand dusty spider webs, usually gathered from a dark cellar, and rarely clean one."

12 Cf. Gumbo Ya Ya, p. 528: "Pinch the head off a sowbug and drop the one drop of blood you will find into the ear. You won't have earache again;" "If you drop sweet oil in the ear, it will cure the earache;" p. 177, item 1336: "A sure cure for earache is to get the hair of some colored person and put in the ear;" item 1338: "Blow pipe smoke in your ear to cure earache." Hand, Popular Beliefs, p. 173, item 1320: "One drop of beetle blood is a cure for earache;" p. 176, item 1328: "Pour into the ear a couple of drops of warm oil;" item 1332: "If you drop sweet oil in the ear, it will cure the earache;" Hyatt, Folk-Lore from Adams County Illinois, p. 201, item 4662: "To rid yourself of pains in the ear, keep it well greased with goose grease."

Fever Blisters

1. Whenever I have fever blisters, I put wax from my ear on them, and they go away in a couple of days.--(E.W.; D.D.; B.W.; M.R.; A.D.; O.L.)¹³

Freckles

1. I don't really know about moving from the face, coz you know Negroes don't have much freckles, but I heard you can take freckles out yer skin by washing wid watermelon rind.--(O.L.)

2. I believe doz white fok use melon rind to move freckles.--(A.D.)

3. They say water melon rind is good to take out freckles.--(G.P.)

4. I know some people who used melon rind and they removed their freckles, but I can't let you write their names down.--(E.W.)¹⁴

Headaches

1. When I was child, I cot headaches all de time. Dey bored my years and put me some earrings. I didn't have the headache no more.--(A.D.; B.W.; O.L.; V.T.)

2. If you cross two matches in your hair, this will stop a headache.--(V.T.; G.P.; J.H.; E.R.; M.R.)

3. I use camphor or mustard poltice for headache.--(M.V.; V.T.)

4. Mustard poltice is good for headaches.--(G.P.)

5. If you smell camphor this will help a headache.--(P.G.)

6. Salt in the hair is good for headache.--(J.H.; E.R.)¹⁵

¹³ Cf. Hand, Popular Beliefs, p. 192, item 1400: "Asa cure for a cold blister, take wax from your ear and rub it on the blister." Hyatt, Folk-Lore from Adams County Illinois, p. 274, item 6018: "Earwax is a good salve for sores."

¹⁴ Cf. Roberts, "Louisiana Superstitions," p. 167, item 418: "To remove freckles wash your face with melon rind."

¹⁵ Cf. Hand, Popular Beliefs, p. 208, item 1591: "To cure headache, bathe the head in camphor;" item 1597: "A mustard plaster put on the back of the neck will cure the headache;" p. 210, item 1607: "Put a handful of salt on the top of your head to cure the headache." Hyatt, Folk-Lore from Adams County Illinois, p. 234, item 5269: "A match worn in your hair wards off a headache;" item 5270: "If you put a small mustard plaster on the calf of your leg . . . a sick headache will go away;" Roberts, "Louisiana Superstitions," p. 166, item 406: "Cross two matches in your hair to cure headache."

Heartburn

1. There are a lot of things that I like to eat that give me heartburn, but I eat them anyway. When I take heartburn, I drink soda water or just eat a little soda.--(M.P.P.; M.R.; M.V.; B.P.; V.T.; A.D.; J.H.; O.L.; E.W.; E.R.)
2. Soda is good for heartburn, but you gotta be careful, because you should not take soda after you eat some foods, such as watermelon.--(D.D.)
3. Another thing you can use is peppermint.--(E.W.; M.P.P.; J.H.; V.T.)¹⁶

Hiccough

1. To stop the hic-cups, scare the person.--(M.P.P; A.D.; D.D.; B.W.)
2. Drink nine swallows of water while you hold your breath, and this will stop hic-cups.--(M.R.; D.D.; M.P.P.; B.W.; M.R.; M.V.)¹⁷

High Blood Pressure

1. I give you my secret if you want to live a long time. Keep your blood right, not too high, not too low. The best thing for that is garlic. Keep garlic wid you and you will never have high blood. If you get high blood, eat a lot of garlic and dis will bring your blood down. If you don't like garlic in your food, you kin soak garlic in water. If you drink the water, your high blood will go down.--(A.D.; D.D.; B.W.; O.L.)
2. I don't like the taste of garlic, but I eat it in my food because everybody says it is good for high blood.--(E.W.)
3. If you take a small spoon of vinegar every morning.--(A.D.)
4. If you take apson salt often, that will bring your blood down.--(A.D.)
5. Now, I tell you what - lemon juice is jes as good as salts.--(A.D.)
6. Your mother told me that she drank unsweetened lemonade every morning to keep her pressure down.--(D.D.)
7. I always take salts. I drink epsom salts all the time. I am ninety-four years old, and I must say that I can fish all the time because I take epsom salts, oh just about every week.--(M.V.)

¹⁶ Cf. Hand, Popular Beliefs, p. 210, item 1612: "Peppermint is good for heartburn;" item 1614: "Take a pinch of soda for heartburn."
¹⁷ Cf. Hand, Popular Beliefs, p. 214, item 1650: "Drink nine swallows of water without breathing, it will cure hiccough;" p. 216, item 1673: "Sudden fright cures the hiccough." Hyatt, Folk-Lore from Adams County Illinois, p. 237, item 5338: "One of the commonest remedies for hiccough is taking swallows or drops of water usually while holding your breath. . . . The number of swallows is variously given: three, six, seven, nine. . . ." Roberts, "Louisiana Superstitions," p. 167, item 420: "To cure hiccough frighten the person who has it;" item 422: "Nine sips from a teacup will cure hiccough."

Hoarseness

1. The white of an egg you beat real good and put some sugar in it, and oh yes, you put some lemon too. You eat a spoonful every now and then and you won't be hoarse no more.--(O.L.; E.W.; V.T.; G.P.; M.R.)
2. Put a few drops of coal oil on a spoon of sugar for hoarseness.--(M.P.P.; D.D.; B.W.; M.V.)
3. Honey and soda is good for hoarseness.--(M.P.P.; D.D.; M.V.)
4. Vicks is good too but don't use it and fan around. Eat that when you go to bed.--M.R.; A.D.)¹⁸

Indigestion

1. Take soda and salt for upset stomach.--(M.R.)
2. Soda water is good to settle the stomach.--(M.V.)
3. Eat salt; that will make you vomit and you will feel better.--(M.V.)
4. When I have upset stomach, I drink strong soda water.--(E.W.)
5. I'll tell you what good. If you eat a whole lot of food, greasy food that is, and it don't digest, drink a glass of hot strong soda water.--(G.P.; D.D.; B.W.; M.P.P.; J.H.; P.G.)¹⁹

Lock Jaw

1. The best thing I know for lock jaw is roach grease. You cook the roaches down real low with any kind of grease. Eat this and your jaws will unlock.--(V.T.; M.R.)
2. I heard that people use a treatment for lock jaw made out of big roaches and vaseline, but I can't tell you if its good, coz I didn't try it.--(O.L.)
3. Rub the jaw with grease made with these big roaches and vaseline.--(G.P.)
4. Some people cook roaches and hog lard, but I never saw it work. I heard that it is good.--(E.W.)
5. Take marrow out of a hog jaw bone and rub this on the face.--(M.V.)
6. Beat elder berries; put some vinegar in that and heat it. Rub the jar and this is good.--(M.V.)

¹⁸ Cf. Hand, Popular Beliefs, p. 219, item 1690: "The white of an egg beaten with lemon juice and sugar, will cure hoarseness;" item 1691: "For hoarseness, take a drop of kerosene on a spoonful of sugar."

¹⁹ Cf. Hand, Popular Beliefs, p. 223, item 1725: "Indigestion may be cured by taking a spoonful (pinch) of soda in a glass of water."

7. If you rub wagon grease on the jaw, this will help you.--(M.V.)
8. "If you stick a nail in your foot, put a piece of fat meat on it and you won't have lock jaw."--(V.T.)
9. "If you stick a nail or anything in your foot, put some cow manure on it."--(V.T.)
10. Cow manure will keep you from catching blood poison if you stick a nail in your foot.--(E.W.; D.D.; J.M.)²⁰

Measles

1. The best thing for measles is shuck tea.--(M.P.P.; E.W.; A.D.; M.V.; M.R.; D.C.: V.T.; B.W.)
2. I do two tings for measles. I chunk pop corn under the child bed and I give him shuck tea.--(O.L.)
3. Us never throw corn shucks away; we make tea for measles wid dat.--(A.D.)²¹

Mumps

1. For mumps made a cross with soot on the throat.--(V.T.; E.W.; M.R.)
2. If you have de mump, you take some sut (soot) from the stove or lamp globe and put it on the throat.--(A.D.; M.P.P.; E.R.)
3. Put sut on the throat and say a prayer that the mumps don't fall especially if its a boy who got it.--(O.L.)
4. Put sut on the throat. Make a circle or a cross with the sut.--(G.P.)
5. Put soot on the throat for mumps.--(B.W.)
6. Sut from the stove will cure mumps. Just make a circle around the throat with it.--(M.V.)²²

²⁰ Cf. Gumbo Ya-Ya, p. 530: "Tea made out of roaches is good for lockjaw. My maw give my brother one spon, and his jaw came unlocked. He never had dat no more." Hand, Popular Beliefs, p. 229, item 1780: "If a needle is stuck in the foot, put fat meat next the place and a penny over that;" p. 224, item 1738: "Cow manure is used to prevent infection." Hyatt, Folk-Lore from Adams County Illinois, p. 228, item 5166: "... And my mother got well, for the cow pancake drew out all the poison." Roberts, "Louisiana Superstitions," p. 169, item 472: "Roach tea will cure lockjaw."

²¹ Cf. Gumbo Ya-Ya, p. 531: "Shuck tea and sheep pills (dung) are widely employed." Hand, Popular Beliefs, p. 233, item 1811: "For measles, use corn shuck tea."

²² Cf. Gumbo Ya-Ya, p. 531: "For mumps made a cross on each side of the throat with lard and retrace with soot from the chimney."

Nose Bleeding

1. I have not seen this, but I have heard that to stop a person's nose from bleeding, let the blood drip on some crossed matches and the nose will stop bleeding.--(M.P.P.; O.L.)
2. Put a key on a string and tie the string around the person's neck and the nose will stop bleeding.--(E.W.; B.W.; D.D.; E.R.)
3. Tie a string around the person's finger and his nose will stop bleeding.--(V.T.; M.V.; D.D.; P.G.)
4. Put a piece of paper inside the top lip and the nose will stop bleeding.--(V.T.)
5. You can stop your nose from bleeding by putting a key around your neck.--(M.V.)²³

Palate

1. If your palate falls give a real jerk by pulling your hair in the top of your head.--(M.P.P.; M.R.; V.T.; O.L.; B.W.; D.D.; M.V.; G.P.; E.W.; J.H.)²⁴

Piles

1. Make a salve with white vaseline and sulphur and put that on the rectum.--(E.E.R.)
2. I had a slight case of piles, in fact it was just starting on me. I used some sulphur and grease and it did not bother me no more.--(O.L.)

²³ Cf. Hand, Popular Beliefs, p. 246, item 1906: "Wear a dime around the neck to stop the nosebleeding" p. 245, item 1899: "Drop a key down the back and it will stop the nose from bleeding;" p. 242, item 1881: "As a cure for nosebleed, tie a string around the little finger;" p. 240, item 1872: "A small piece of wax folded paper under the upper lip will stop the nose from bleeding." Hyatt, Folk-Lore from Adams County Illinois p. 210, item 4804: "... and under the inside of the upper lip hold any type of paper, chewed into a wad, folded, or soaked in vinegar." Roberts, "Louisiana Superstitions," p. 165, item 378: "A silver coin, steel scissors, key, knife, etc., pressed on the back of the neck will cure bleeding of the nose;" p. 168, item 373: "A piece of paper rolled up and placed between the front teeth and the upper lip will cure bleeding of the nose;" item 376: "Wear a string around the little finger for nose bleeding."

²⁴ Cf. Hand, Popular Beliefs, p. 184, item 1394: "When the 'palate comes down,' you raise the palate by taking up a bunch of hair on the top of the person's head and twisting it around a stick and pulling it up by jerks." Hyatt, Folk-Lore from Adams County Illinois, p. 331, item 7127: "To prevent the palate of a child from falling or to put a fallen palate back in place, pull upwards on a lock of hair in the child's crown." Roberts, "Louisiana Superstitions," p. 167, item 416: "A healer cures fallen palate by grasping the hair on the top of the head and giving it a sudden jerk."

3. My husband used to like a lot of pepper in his food. I would use red pepper from the bottle and no matter how much I put in the food, he would cut hot pepper on his food before eating it, even egg. This gave him piles and after he used sulphur and vaseline, he did not have it no more.--(M.R.)
4. I had the piles bad, but I got rid of it when I used sulphur and vaseline.--(M.V.)
5. Stir up some sulphur in any kind of grease and that will heal piles.--(M.P.P.)
6. Grease your bottom with vaseline or some kind of oil, then powder good with sulphur.--(G.P.)
7. Sulphur and grease is good for piles. Put that on the rectum.--(D.D)
8. Sulphur mixed with vaseline or any kind of grease is good for piles.--(B.W.)
9. Sulphur and grease will cure piles.--(P.G.)
10. After you grease the person's rectum real good, put sulphur on it. This will cure ham of piles.--(E.R.)
11. Use sulphur and grease for piles.--(V.T.)
12. Sulphur and vaseline will cure piles.--(J.H.)²⁵

Pneumonia

1. Drink tea made with hog hoofs.--(E.W.; J.H.; A.D.; M.R.; B.W.)
2. "When your brother, Wallace had pneumonia, the older people in the neighborhood talked your mother into giving him tea made from hog hoofs, and this cured him.--(M.P.P.)²⁶

²⁵ Cf. Hand, Popular Beliefs, p. 249, item 1929: "A salve made of sulphur and lard will cure piles."

²⁶ Cf. Gumbo Ya-Ya, p. 531: "Boil the hoofs of a pig until the consistency of molasses and spread on the back and chest." Hyatt, Folk-Lore from Adams County Illinois, p. 251, item 5615: "it's a funny thing about doctors. They claim that they can cure everything but the pneumonia, but the superstitious people say they can cure pneumonia with hogs hoof. They say, take some hog hoofs, wash them clean and then put them in hot boiling water and let them boil until they steam, then take the water and drink it and it will cure the pneumonia. The name of this water is hogs-hoof tea."

Rheumatism

1. Make a poltice with grated salted potatoes for rheumatism.--(E.W.; M.R.; E.R.)
2. Whenever I have rheumatism, I make a poltice with irish potatoes and put that on the spot where it hurts.--(M.V.)
3. Potato poltice will help if it is just starting, but after it gets a bad holt on you, it won't do much good.--(V.T.)
4. Tie a penny around your ankle.--(V.T.)
5. I have seen people with a penny tied around the ankle. When I asked why they wore this, all of them said the penny kept them from having rheumatism.--(D.D.)
6. Wear a penny around the waist and you will not have rheumatism.--(P.G.)
7. People say tie a round dime around your ankle and this will cure rheumatism.--(M.P.P.)
8. A hot towel will ease rheumatism pains.--(V.T.; O.L.; G.P.) 27

Ringworms

1. The milk from green figs is good for ringworms.--(M.V.; M.R.; E.W.; D.D.; J.H.; E.R.; P.G.; M.P.P.)
2. When my little boy had ringworms, I didn't know what to do, but my mother did; she put the milk from figs on them; you know the green figs have milk and this is good.--(G.P.) 28

27 Cf. Gumbo Ya-Ya, p. 532: "Irish potato and buckeye are favorite charms." Hand, Popular Superstitions, p. 262, item 2021: "A potato carried in the right-hand pocket will cure rheumatism;" p. 264, item 2039: "To cure rheumatism, place hot towels on the afflicted parts;" p. 268, item 2066: "To cure rheumatism, Negroes wear money around their ankles." Hyatt, Folk-Lore from Adams County, Illinois, p. 260, item 5751: "You will not be bothered by rheumatism if you string a potato and wear it about your waist against the skin. Sometimes two potatoes are worn in a belt;" p. 256, item 5697: "The person wearing copper wire around the left ankle will not be bothered with rheumatism;" p. 261, item 5768: "A silver coin tied on the ankle guards you against rheumatism." Roberts, "Louisiana Superstitions," p. 167, item 436: "Carry an irish potato in your pocket all the time as a cure for rheumatism;" p. 168, item 443: "Wear a dime on a string around the ankle to cure rheumatism."

28 Cf. Gumbo Ya-Ya, p. 532: "Apply the milk from fig trees for ringworms. Roberts, "Louisiana Superstitions," p. 167, item 410: "Apply the milk from fig trees to ringworms to cure them."

Small Pox

1. If you rub the person all over with onion, he will get well.--(V.T.; G.P.; A.D.; J.H.)
2. My young brother had small pox and an old lady helped my mama with him; they rubbed him with onion and got him well.--(O.L.)
3. Rub the sick person with onion and this will heal him and the small pox will clean-up.--(M.V.)
4. Rub twice a day an onion on the person for small pox.--(P.G.) ²⁹

Snake Bite

1. Suck the poison out of the wound of a snake bite; then make it bleed.--(W.B.; D.D.; M.R.; V.T.; P.G.; J.H.)
2. Suck the poison out as soon as the person is bitten and he will get well.--(E.W.) ³⁰

Sore Eyes

1. To cure sore eyes, wash them in warm salt water.--(E.R.)
2. Salt water is good for sore eyes.--(M.P.P.; J.H.; O.L.; E.W.; D.D.; P.G.)
3. If your eyes are tired and feel sore, wash them in salt water.--(W.B.)
4. Years ago the mothers would bore all the little girls' ears to make your eyes strong.--(M.P.P.)
5. If you bore a child's ears and put earrings in her ears, she will have strong eyes.--(V.T.)
6. Bore your ears and wear earrings to make your eyes strong.--(E.W.; J.H.) ³¹

Sore Throat

1. Gargle your throat with your own urine. This is good for sore throat and colds.--(D.D.; V.T.; E.W.; A.D.)

²⁹ Cf. Hand, Popular Beliefs, p. 275, item 2118: "For smallpox, rub affected parts with onion."

³⁰ Cf. Hand, Popular Beliefs, p. 276, item 2124: "To cure snake bite: If no wound is in the mouth, suck out the poison and spit it out, cauterize, cut so as to make the place bleed freely."

³¹ Cf. Hand, Popular Beliefs, p. 183, item 1384: "To cure sore eyes wear earrings;" p. 182, item 1381: "Bathe in salt water to cure sore eyes." Hyatt, Folk-Lore from Adams County Illinois, p. 242, item 5429: "To protect yourself against sore eyes, you should wear earrings." Roberts, "Louisiana Superstitions," p. 169, item 487: "Bathe weak eyes in salt water to make them strong."

2. If you eat snow, you won't have sore throat.--(E.W.; M.V.)
3. Gargle your throat with soda and salt for sore throat.--(M.P.P.; A.D.; W.B.)³²

Spasms

1. None of my children had fits, but I always seen people put salt in the person hand and he get alright.--(O.L.)
2. If you rub the inside of the person's hand with salt, the spell passes.--(D.D.; M.R.; M.V.)
3. Pull the person's hand open, put salt in his hand and close it tight. This will bring him through.--(M.P.P.; G.P.; B.W.; V.T.)³³

Sprains

1. If you sprain your leg or arm, soak some brown paper in vinegar and wrap the paper around the sprain.--(M.V.; V.T.; E.R.; M.R.)
2. Make a poultice with clay and wrap it on the sprain.--(O.L.; A.D.; M.P.P.)
3. Put some clay mud on the sprain.--(A.D.)
4. Pour antiseptic on a sprain.--(M.P.P.)
5. Wrap the injured joint with brown paper that you soaked in vinegar.--(E.R.)³⁴

Stings and Insect Bites

1. Put tobacco on a sting or bug bite; it will not swell and this will stop the pain.--(V.T.; G.P.; A.D.)
2. Coal oil is good on a sting.--(E.R.)

³² Cf. Hand, Popular Beliefs, p. 200, item 1536: "Bicarbonate of soda mixed with a few grains of salt and dissolved in water is effective as a gargle." Hyatt, Folk-Lore from Adams County Illinois, p. 281, item 6169: "Gargle a sore throat with your own urine." Roberts, "Louisiana Superstitions," p. 169, item 488: "Gargle sore throat with salt water."

³³ Cf. Hyatt, Folk-Lore from Adams County Illinois, p. 249, item 5582: "If a baby is inclined to clinch its fingers while in a spasm you can revive the child by prying the hands open and dropping salt into them."

³⁴ Cf. Hand, Popular Beliefs, p. 289, item 2228: "For a sprained ankle or wrist, bind in vinegar and brown paper."

3. Put coal oil or tobacco on a sting.--(J.H.; P.G.; E.W.)
4. Wet a chew of tobacco and put that on you if a bee or woss (wasp) sting you.--(O.L.; D.D.; M.R.)
5. If you use coal oil on a sting, you won't swell.--(E.W.)
6. As soon as a woss sting you, pour some coal oil on the place. After that put some tobacco on it.--(M.V.)³⁵

Stomach Cramps

1. Make nine knots in a string and tie the string around the waist.--(P.G.; J.H.; M.V.)
2. A lot of people say a prayer on a string, make nine knots in it and tie it around the waist.--(M.R.)
3. My mother uses mint tea for stomach pains and it's good.--(B.W.; J.H.; P.G.)
4. For upset stomach drink mint tea, but if you don't have that plain salt water is good.--(D.D.; M.P.P.)
5. I kept mint tea when my children were small and when they had stomachs, I gave them about a half cup of that, and that's all.--(M.R.)
6. Soak ashes in water and then drink the water.--(M.P.P.)
7. If you put some ashes in a glass and fill the glass with water drink the water after the ashes settle, this will cure cramps in your stomach.--(J.H.; V.T.; E.W.; M.V.)³⁶

³⁵ Cf. Hand, Popular Beliefs, p. 389, item 2232: "If you wet some cut tobacco and lay it on a sting, it will effect a cure;" p. 290, item 2236: "Kerosene oil put on a sting will prevent swelling." Roberts, "Louisiana Superstitions," p. 169, item 493: "Put a chew of tobacco on a bee-sting to relieve the pain."

³⁶ Cf. Hand, Popular Beliefs, p. 221, item 1713: "Mint leaf tea is used for various stomach disorders;" p. 223, item 1730: "Hot ashes and salt will abate stomach pains." Hyatt, Folk-Lore from Adams County Illinois, p. 276, item 6066: "To get rid of pains in your stomach, make seven knots in a cord string and tie it around your waist."

Sun Stroke

1. For sun stroke place a rag or towel on the top of a glass of water. Hold the glass up side down on the person head until the water boils. This will cure the pain.--(M.P.P.; W.B.; D.D.; M.R.; M.V.; E.W.; J.H.)³⁷

Thrush

1. If a man who never saw his father blows in a baby's mouth, this will cure the thrash.--(M.V.; A.D.; M.P.P.; D.D.; O.L.)
2. You kin wipe the baby tongue wid his own pee.--(A.D.)
3. Yes, take the baby's wet diaper and wipe his tongue for the thrash.--(V.T.; E.W.; M.R.)³⁸

Toothache

1. If you have toothache, put some cow manure on it, and that will stop the pain.--(J.H.; G.P.; A.D.; O.L.)
2. Cow pie is good for toothache.--(E.W.)
3. Tobacco juice is good for tooth ache.--(D.D.; M.P.P.)
4. Put a piece of tobacco in the hole if hits a holler toot.--(A.D.; M.R.)
5. Smoke a pipe and hold the smoke in your mouth for toothache.--(B.W.)³⁹

Warts

1. Steal a dishrag; rub it over the wart and throw the dish rag away.--(J.H.; E.R.; M.R.)
2. I have seen people cure warts with castor oil.--(E.R.; B.D.)

³⁷ Cf. Gumbo Ya-Ya, p. 534: "Tie a towel over the top of a glass of water. Place glass upside down on the patients head and in a few minutes the water will boil. When it stops boiling, the patient will be better." Roberts, "Louisiana Superstitions," p. 166, item 397: "To cure sun pain negroes set the victim in the sun, cover a glass of water with a white cloth, and, upsetting it over his head mutter certain words. The pains leave immediately."

³⁸ Cf. Gumbo Ya-Ya, p. 534: "A man who has never seen his father . . . thrash will be gone." Hyatt, Folk-Lore from Adams County Illinois, p. 269, item 5892: "A posthumously born person whose father did not die a natural death can cure a baby's sore mouth by breathing on it;" item 5902: "My baby had the thrush bad and all I did was to wash its mouth out every morning with the corner of her wet diaper."

³⁹ Cf. Hand, Popular Beliefs, p. 302, item 2345: "A good cure for toothache is cow manure;" p. 305, item 2366: "Chewing tobacco is good for decaying teeth and toothache."

3. If you want to git rid of a wart put some castoil (castor oil) on it for nine days and it's gonna fall off.--(O.L.; B.W.)
4. You can move a wart if you steal a dish rag from somebody. You rub the rag on the wart and burn the rag.--(M.V.)
5. Another thing you can do - tie a piece of thread around the wart and let it stay on there. The wart will fall, but not right away.--(M.P.P)
6. And castroil (castor oil) is good too, but this is so slow.--(M.V.)
7. Stead a dish rag and rub it on the wart. Bury the rag and when it rots, the wart will fall off.--(V.T.)
8. Put warm castor oil on a wart.--(V.T.)⁴⁰

Whooping Cough

1. To cure whooping cough, let a stallion blow in the child's face.--(E.W.; D.D.)
2. If a horse blows in the child's face, this will cure him of whooping cough.--(J.H.; M.V.; M.R.)
3. If a real tired hoss blow in a child face, dis will stop the whooping cough.--(A.D.)
4. Let a horse blow in a child's mouth and this will cure whooping cough.--(M.P.P.)
5. Give a child mare milk for whooping cough.--(M.R.; V.T.; G.P.; D.D.)
6. Another thing--if you tie garlic around the child's neck, this will cure whooping cough.--(M.R.)⁴¹

⁴⁰ Cf. Hyatt, Folk-Lore from Adams County Illinois, p. 305, item 6639: "To take off a wart, rub it with a dish rag (a stolen one, say some) and throw the rag away;" p. 297, item 6480: "Castor oil applied to a wart for nine mornings is a cure." Roberts, "Louisiana Superstitions," p. 170, item 513: "To cure a wart steal a dish rag, rub it on the wart, and bury it on a bright moonlight night." Hand, Popular Beliefs, p. 313, item 2434: "Take some strings, tie one around each wart. Then take it off from around the warts, and in about a month the wart will fall off."

⁴¹ Cf. Gumbo Ya-Ya, p. 536: "Have a horse breathe into the child's nostrils." Hand, Popular Beliefs, p. 352, item 2717: "If a stallion breathes into the throat of a child with whooping cough, the child will soon become well." Hyatt, Folk-Lore from Adams County Illinois, p. 282, item 6195: "As a treatment for whooping cough, let a horse, usually a stallion, breathe into the baby's face." Roberts, "Louisiana Superstitions," p. 166, item 388: "To cure whooping cough race a horse until he is hot and breathing hard; then stop him suddenly and let him breathe into the mouth of the child affected;" item 391: "Give a child mare's milk as a cure for whooping cough."

Worms

1. I gave all of my children pumpkin seed tea for worms.--(M.R.; A.D.; V.T.; M.P.P.; E.W.; M.V.; G.P.; J.H.; E.R.)
2. I've always known people to give children pumpkin seed tea to make them pass worms.--(D.D.)
3. If you tie garlic around the child's neck, this is good.--(V.T.)⁴²

BIOGRAPHICAL SKETCHES OF THE INFORMANTS

- A.D. Alberta Davis. Anse-la-Butte. Age 48. Negro. Mother of informant Georgia Pierre. Wanted to be helpful, but did not speak English very well. When she did speak, she was sure of what she was talking about. Family originally from St. Martin Parish and are creoles.
- D.D. Doremus Dorsey. Lafayette. Age 58. Negro. Maternal ancestors from Virginia, of Indian descent. Paternal ancestors from Lafayette. Completed the seventh grade. An interesting informant who has known treaters to heal diseases that physicians could not cure. Very active in community affairs.
- P.G. Rev. Prudent Guillory. Mansura, Louisiana. Age 71. Negro with Indian ancestry. Does not believe people should "waste their money going to a doctor and buying the high priced medicine in the drug store." Fourth grade education, but reads and interprets what he reads very well. "I am as well as I am because I treat myself by my book" --referring to a medical book that he bought through mail for all kinds of diseases.
- J.H. Julia Hopkins. Originally from Washington, D.C., but has resided in Crowley for the past twelve years. Age 72. Negro of Indian ancestry. Very strong faith in folk medicine. Completed the sixth grade but has read widely and traveled extensively. Informant reported that many home remedies are used in Washington, D.C.
- O.L. Olivia Ledet. Parks, La. Age 52. Negro. Ancestors from Iberia Parish. No education. Despite her lack of formal education, most helpful as an informant. Expressed how happy she was that "You selected me to tell you about home remedies." Boasts of the fact that she never has to go to a doctor and that she cares for her grandchildren when they are ill.
- G.P. Georgia Pierre. Anse-la-Butte. Age 26. Negro. One semester of college work earned at University of Southwestern Louisiana. Lives

⁴² Cf. Gumbo Ya-Ya, p. 536: "Tie garlic around the neck to prevent worms." Roberts, "Louisiana Superstitions," p. 169, item 468: "Bake pumpkin seeds and give them to a child as a cure for worms."

with parents who practice folk medicine. Has much faith in what the family calls "home treatments." Enthusiastic informant.

- M.P.P. Morris Paul Poulland. Crowley, La. Age 77. (Collector's father) Negro of Creole ancestry. Was very proud to talk about home remedies. Informant reminded collector of the many "home remedies" that were used in the home when she was a child. In the words of the informant, "I could come to your class and make a talk about that. That is something I really know a lot about."
- E.R. Elvina Richard. Lafayette, La. Age 67. Negro of Indian ancestry. No formal education - cannot even sign her name. Delights in letting others know that she is "in the know," as she says. Uses many folk remedies and strongly recommends them to others. Informed the collector that "home remedies were used in my home as far back as I can remember."
- M.R. Mary Russell. Lafayette. Age about 87. Negro of Indian descent, immigrants from Virginia. Has strong confidence in folk medicine, and as she remarked, "I cared for all of my children when they were ill and I am now caring for my grandchildren." Delights in talking about folk medicine which she refers to as home remedies. She asked "Why do you think God gave us all of the herbs that are in the woods and all about?"
- V.T. Verina Thomas. Parks, La. Age 24. Negro. Daughter of informant Olivia Ledet. Teacher at Carver Elementary School, Breaux Bridge, La. Speaks about folk medicine with much assurance and without reservation. Informed the collector that her information was so valuable that she deserved pay for her services.
- M.V. Martha Victor. Lafayette. Age 94. Negro. No formal education, but has, as she says, "a lot of mother wit." Drove her own automobile until one year ago. Hobbies - fishing and raising vegetables. Devout church worker. Enthusiastic informant who enjoys telling others of her experiences with folk medicine and stated: "No doctor helped me to live this long; I use home remedies."
- E.W. Ernest Wilkins. Lafayette. Age 71. Negro whose ancestors came from Virginia. Indian ancestry. Cannot read or write. Refers to himself as "The Doctor." Was somewhat hesitant about sharing information at first, but upon finding out the reason for wanting the information, cooperated. He boasted: "I studied many years to learn what I know about medicine, as long as the doctors do, and I can tell them a few things."
- B.W. Bernice Wilson. Bossier City, La. Age 26. Negro. College graduate who teaches in Bossier City (near Shreveport). She was somewhat hesitant to admit her belief in folk medicine, but she does use it. Uneducated family, members of which are strong believers in folk medicine.

CARTE . . .

*Nouvelle de la Partie de l'Ouest de la Province de la
Louisiane, sur les Observations & decouvertes de
Bernard de la Harpe, Commandant sur la R.
Rouge & sur paroissem. Ses Routes Colorées de Juv.
& l'établissement relatif à son Journal dressé par le
S.^r de Beauvilliers, Gentilhomme, Secuaire du Roy & Sec.
Ingénieur ordinaire de l'Académie Royale des
Sciences à Paris en Novembre, 1770:*

Echelle de linie 20 au degré 100. Lignes



TABLE OF CONTENTS

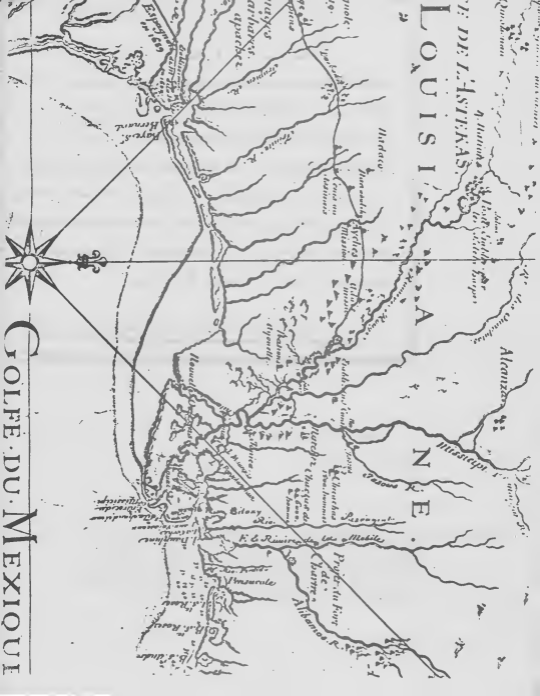
	Page
Report on Activities	15
Popular Folk Cures	15

QUERY

Mrs. Fred Anderson, P.O. Box 683, Fortuna, California 95540 wishes information concerning Joseph Newton Gearen (Garren, Garron) and his wife Annie Fairchild. Who were their parents and where were they married. Is there any known record of the tombstone (name, date, etc.) of the Big Woods Cemetery near Vinton and Nesbitt Bluff Cemetery on the banks of the Sabine River?

LOUISIANA

N E



GOLFE DU MEXIQUE

Official Organ
of the
ATTAKAPAS HISTORICAL ASSOCIATION
P. O. Box 107
St. Martinville, Louisiana 70582

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Queries of four lines or less, submitted by a member (with his name and address), will be printed as soon as possible. The query should give enough dates and places to identify the individual. The editor reserves the right to limit the number of queries per member, when necessary.

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THE PRESIDENT'S MESSAGE: Mrs. Jerome A. Broussard

The Association will have its third annual conference on November 8, 1969, at the Park Lodge in the Longfellow-Evangeline State Park, St. Martinville. An interesting and informative program has been planned, and we hope that many of you will attend. The program with a registration blank has been mailed to all members.

At the Board of Directors' meeting on May 5th, the resignations as Board members of Mrs. Barbara Veeder McKoin and Judge Ward Tilly were regretfully accepted. Miss Pearl Mary Segura was elected Vice-President and Program Chairman, and Mr. Harris Periou is now serving as Treasurer.

The Board appointed Mrs. Karl Hollier of Abbeville as Chairman of Genealogy to replace Mrs. Paul Kramer; Mrs. Harold Aubry of St. Martinville, as Chairman of Landmarks to replace Mrs. E. P. Terrell, Jr.; Miss Jeanne Castille of Breaux Bridge, as Chairman of Traditions to replace Mr. Harris Periou; Mr. Glenn Conrad, New Iberia, as Chairman of History to replace Dr. Vincent Cassidy; and Miss Hazel Sockrider, St. Martinville, as Chairman of Publications to replace Mr. Earl Vallot. We are appreciative and grateful to the five chairmen who served so efficiently during 1968-1969.

Dr. Cassidy was also Associate Editor of the Attakapas Gazette and has been very active in the Association since its organization. We regret that he has left Louisiana but wish him success in his new position in Ohio.

This issue of The Gazette was prepared by Miss Hazel Sockrider, Chairman of the Publications Committee, as Mrs. Mathe Allain, The Editor, has been away for a few months. We would appreciate submission of material suitable for publication in future issues of The Gazette.

The membership of the Association has increased but we must continue to progress. We urge all members to participate actively in our work and to interest others in joining our organization.

QUERIES

Mrs. E. Lester Hill, 303 North 9th Street, Temple Texas, 76501, wishes information on Daniel McCaskill b. 1796 Scotland, d. 1867 Grimes Co., Texas; m. Caroline Powe (?) Was in Wayne Co., Miss. in 1830; in Lafayette Parish, La. in 1840; in Vermilion Parish in 1850 (census). What year did he come to Lafayette? Are early Court House records available?

Mrs. Fred Anderson, P. O. Box 683, Fortuna, Calif. 95540 is studying French and wishes letters written to her in French by fellow A. H. A. members. Subject is to be choice of writer, but suggests historical or genealogical material.

ST. JOHN'S CATHEDRAL, LAFAYETTE, LOUISIANA

BAPTISM INDEX 1822-1835 (L and M)

Elaine D. Thayer, New Orleans, Louisiana

Vita B. and John R. Reaux, Lafayette, Louisiana

		No.	Year (1800)
LABAUVE,	Belzire	111	28
	Celibate	517	35
	Emile	40	25
	Heloise	?	23
	Marie Olive	56	31
	Oliva	124	33
	Toussaint	284	26
LAFOSSE,	Celeste	124	25
	Clementine	?	23
LALANDE,	Edita	146	33
	Magdeline	376	34
	Melanie	399	30
LANDRY,	Adelaide	68	25
	Adeline	41	27
	Adeline	360	27
	Aglae	16	31
	Alexandre	48	32
	Amelie	228	29
	Armand Tresimond	244	29
	Arthemise	462	35
	Arthemise	72	33
	Arzile	529	35
	Basile Dupleissis	407	35
	Celenia	242	34
	Celiva	19	31
	Clairville	337	34
	Clairville	117	28
	Clemille	5	32
	Cyrile	463	35
	Darmas	451	35
	Delphine	134	28
	Devinaide	67	25
	Emile	250	34
	Emile Arcide	114	32
	Emelie	341	30
	Emma	120	33
	Euclide	238	34
	Eugenie	?	23
	Francoise	?	22
	Gerard	?	24
	Jean Ferjey	334	27
	Joseph	71	33
	Josephine	150	31
	Josephine	?	24
	Josephine	33	32
	Jules	36	32
	Landry	133	33
	Lasiphor	300	30

		No.	Year (1800)
LANDRY,	Leo	193	28
	Lize	285	26
	Malvina	439	35
	Marie Arsene	?	23
	Marie Aurelie	1	27
	Marie Elodie	124	29
	Marie Elvina	18	32
	Marie Emilie	?	22
	Marie Oliva	107	25
	Marie Oliva	197	28
	Martel	235	29
	Melanie	?	23
	Neuville	350	30
	Noemie	86	33
	Marval	?	24
	Olivier Fulbert	30	27
	Palmire	4	33
	Pauline	126	29
	Simon	269	30
	Sylvanie	12	32
	Sylvestre	?	32
	Syphorin	104	25
	Theodule	155	28
	Theogene	?	22
	Theogene	?	23
	Telephore	45	32
	Therence	271	30
	Urasie	158	25
	Ursin	332	24
	Ursule Ophelia	20	27
	Victor Tiburce	256	30
LANGLINAIS,	Celeste	23	32
	Celeste	197	33
	Euphemie	104	28
	Jean	177	28
	Josephine	6	24
LANGROIS,	Rosemond	91	31
	Marie Aimee	?	22
LAPOINTE,	Adeleine	239	26
	Amelie	40	31
	Claire	?	22
	Claire	?	24
	Clemence	212	29
	Emelia	473	35
	Emelienne	84	33
	Isabelle	64	25
	Magloire	5	31
	Marguerite	190	28
	Marguerite	11	27
	Pierre	226	34
	Arthemise	85	25
LATROLAIS,	Marie Francoise Irma	118	32
LAURENT,	Euphrason	13	27
LAVIOLETTE,	Marguerite	307	26

	No.	Year (1800)
LEBLANC, Anastasie	122	28
Arvia	168	26
Augustine Valsin	97	25
Aurelia	128	33
Aurelia	338	30
Basiline	12	22
Benjamin	268	30
Celestine	?	22
Celima	43	32
Cesaire	121	28
Cidalise	483	35
Clemence	?	24
Clementine	256	26
Cleonise	168	28
Clet	225	26
Dalmace	116	31
Desire	284	30
Desire	266	30
Dolzin	167	33
Dozite	265	30
Duplessin	394	34
Eloi	538	35
Eloi	18	25
Eugene	387	30
Eugene	310	26
Eugenie	259	34
Eugenie	48	31
Euphemie	222	29
Hortense	146	33
Jean Baptiste	539	35
Jean Simon	293	30
Joseph	76	31
Lessin	562	35
Lessin	393	34
Lezima	308	34
Lize Aureline	37	32
Louisa	423	35
Louise	?	23
Marguerite	?	23
Marguerite	201	26
Marguerite Zeolide	118	32
Marie Carmelite	?	23
Marie Melagie	241	26
Maxile Joseph	55	27
Maximilien	311	26
Norbert	?	22
Neuville	315	30
Onezima	276	34
Onezime	84	25
Ozeme	145	29
Pierre	50	25
Pierre Lastie	171	28
Pierre Onezime	114	28
Placide	?	23

		No.	Year (1800)
LEBLANC,	Scholastique	106	31
	Severin	61	33
	Silvanie	?	22
	Sosthene	57	27
	Theogene	176	28
	Treville	389	30
	Urasie	257	26
	Vileor	411	35
LEDOUX,	Azelma	222	26
	Charles	177	26
	Emilia	6	31
LEFORT,	Joseph Theogene	475	35
	Joseph	241	29
	Julie	16	24
	Virginie	352	27
LEGER,	Denise	364	34
	Joseph	364	30
	Julien	340	34
	Liza	5	32
	Marie	348	27
	Numa	450	35
	Onezime	?	22
	Scholastique	?	23
LEMAIRE,	Amelie	292	34
	Andre	8	32
	Andre	190	26
	Andre Aurelia	68	33
	Carmelite	118	31
	Charles	554	35
	Emelia	123	33
	Irene	267	30
	Jean	9	32
	Joseph	155	29
LENTIER,	Alexandre	442	35
LEPINE,	Marguerite Ispoline	83	32
LEPIC,	Trosyclair	338	34
LEROY,	Desire	224	26
LEY,	Albert	427	35
	Albert	426	35
	Amelia	395	34
LOGNON,	Celestine Olive	14	31
	Eugene Darneville	216	29
LORMAND,	Anatalie	355	27
	Arthemise	279	30
	Cidalis	485	35
	Felcide	250	26
	Marie Latilda	14	32
	Marie Laurentia	113	32
	Norvale	144	28
	Raymond Zealin	249	34
LOUVIERRE,	Theodule	?	23
	Clairville	183	28
	Clairville	221	29
	Francoise	92	32

		No.	Year (1800)
LOUVIERRE, LOWEN, LY,	Ozema	249	26
	George Washington	547	35
	Elizabeth	57	32
	Joanna	60	25
	Octavine	59	25
MAGDEBRYD, MAHER, MALET,	Sophie	58	25
	Marie Fayette	161	28
	Adeline	255	26
	Fany	296	30
	Hypolite	27	32
MANCEAUX, 	Josephine	295	30
	Loife	52	31
	Severin	447	35
	Ulger	117	33
	Emilia	552	35
MANCHEAUX, 	Theodule	39	32
	Josephine	12	27
	Marguerite Eugenie	158	25
	David Kellog	245	26
	Adolph	51	27
MARCEAU, 	Alexandre Flavius	251	34
	Alfrede	93	32
	Cesaire	344	27
	Charles	159	28
	Coralie	129	33
MARKHAM, MARTIN,	Fernes	75	31
	Michel Phileas	219	29
	Pierre	15	32
	Valery	102	33
	Celeste	47	32
MATERNE, 	Marie Meloyre	148	29
	Maximilien	401	34
	Simon	205	28
	Jerome	21	25
	Christiane	265	26
MATHIEU, MATTE (METZ), MAURIN, Louis MAURIS,	Marie Eugenie	267	26
	Thomas	266	26
	Valery	268	26
	Andre	56	25
	Cidalise	152	28
MAYER, 	Coralie	21	31
	Julienne	2	32
	Marie Natalie	41	32
	Uranie	255	34
	Victorin	166	33
MEAUX, 	Antoine	210	28
	Antoine	345	27
	Arsene	49	25
	Aurelien	268	34
	Azelie	325	27
	Emilienne	119	28
	Euclide	322	34
	Eugene	7	22
	Eugene	288	30

		No.	Year (1800)
MEAUX,	Euphemie	585	35
	Francoise	504	35
	Francoise Eremise	434	35
	Isabelle	28	35
	Jean	?	23
	Joseph	200	34
	Leonard	221	34
	Ludoisca	247	29
	Marie Melanie	379	34
	Pierre	37	32
	Eurasie	180	29
	Zelia	13	24
MEBRAYDER,	Marguerite Emerante	122	33
MELANCON,	Dupre	146	29
	Eloi	556	35
	Eugene	12	31
	Jean Baptiste Sosthene	62	31
	Oliva	81	31
	Partalis	142	33
MELONY,	Marie	37	25
	Pierre	38	25
MERATALY,	Caroline	371	34
	Elizabeth	370	34
	Everline	369	34
MILLER,	Celie	195	33
	Gerassin	331	30
	Marie Olisia	384	32
MILHOMME,	Catherine	123	29
	Josephine	384	30
	Marie	82	31
	Marie Clarisse	153	25
MILLS,	Rachel	352	24
MIRE,	Aglae	127	31
	Celeste	186	28
	Celima	9	31
	Edouard	?	24
	Emeline	321	34
	Eugenie	132	31
	Evariste	?	22
	Josephine	?	22
	Leo	141	29
	Marguerite Zoe	63	25
	Marie Adeline	87	28
	Marie Azema	286	26
	Melanie	254	26
	Melzire	211	29
	Theodule	557	35
MISSONIER,	Athenaise	232	34
	Celeste Eliza	170	28
	Elodie	?	30
MONIER,	Eliza Zelia	280	34
MONTET,	Angelina	583	35
	Azema	148	31
	Clementine	418	35

		No.	Year (1800)
MONTET,	Cleonise	342	34
	Eugenie	231	29
	Julienne	115	25
	Louise	114	25
	Marie Aureline	138	31
	Marie Bazilie	230	29
	Meance	117	33
	Valsin	358	27
	Zelima	262	34
MOORE,	Benjamin Thomas	180	33
	Eveoline	179	33
	James	428	35
MORGAN,	Anne	?	22
	Betsy	151	25
	Camsler	295	34
MORVAN,	Aglae	161	26
	Antoine	398	30
	Belezire	126	29
	Carmigule	65	27
	Eugenie	53	32
	Joseph	170	33
	Marie Zeolide	54	32
	Theogene	153	28
	Treville	154	28
MOSS,	Alexandre	83	28
	Columbus	260	30
	Henderson	199	26
	Joseph	126	33
	Levi	134	31
MOUTON,	Adelaide	?	22
	Adelaide	29	25
	Adolph Alexandre	144	31
	Alexandre Ambroise	70	32
	Alexandre Antoine	140	29
	Amelie	251	30
	Anastasie	173	26
	Antoinias	368	34
	Aspasie	293	26
	Belzire	319	27
	Charles Cesar Orther	217	26
	Charles	170	28
	Charles Rosemond Gesner	470	35
	Eugene Lucien	?	22
	Felix Flavius Horace	240	29
	Francoise Angelique Zenaide	99	31
	Jacques Alce	287	34
	Jean Joseph Sosthene	102	25
	Jean Livaudais	223	26
	Joseph Antoine Alcide	102	31
	Joseph Rabelas	62	33
	Jude Francois	20	24
	Louis	?	23
	Louis Alexandre	146	28
	Louis Joseph	1	32

	No.	Year (1800)
MOUTON, Luc	38	30
Marie Athenaise	348	34
Marie Azildore	28	31
Marie Carmelite	351	30
Marie Celeste Lizima	156	33
Marie Claire	264	26
Marie Coralie	109	32
Marie Corine	289	34
Marie Felicia	215	34
Marie Francoise Myida	376	30
Marie Celestine Mathilde	71	32
Marie Marthe Dalila	101	31
Michel Eloi	535	35
Onezime	?	22
Onezime	?	23
Phebaitini	?	22
Pierre Joseph Ernest	81	28
Roche	95	33
Stanislas Coneas	62	32
Sylvestre	133	33
Wilfred Aymar	326	30

AN HISTORICAL SKETCH OF VARIOUS
FRENCH COLONIAL COMMERCIAL COMPANIES¹

by
Glenn R. Conrad

With the rapid development of French colonial enterprise after the mid-seventeenth century, the French government determined that it was necessary to re-establish a commercial company for reasons that were in keeping with prevailing mercantilist concepts. Earlier in the century an attempt had been made at organizing a commercial company to monopolize the trade of New France. That company, founded in 1628, met with intermittent success and failure and finally, on February 24, 1663, the company voluntarily returned its concession to the king.

Slightly over a year later, in May 1664, Louis XIV issued an edict establishing a new commercial company to monopolize France's overseas trade. This organization was dubbed the Company of the East Indies and was given a trade monopoly for forty years. The geographical limits of the Company's monopoly extended to the coastal areas of South America from the mouth of the Amazon River northward to the mouth of the Orinoco River, the French Antilles, Canada, Acadia, Newfoundland, and the Atlantic coast of North America southward to Florida. In addition, the Company enjoyed exclusive rights to French commerce along the Atlantic coast of Africa from Cape Verde to the Cape of Good Hope.

About ten years after receiving this vast concession, the Company sold, by contract dated November 8, 1673, its rights to the commerce along a portion of the African coast to a Monsieur Ergot and his associates who formed a new trading

¹A more complete discussion of the development of the colonial commercial companies is to be found in the documents of the Louisiana Colonial Records Collection of the University of Southwestern Louisiana. In the preparation of this article the author has drawn information from the following documents: AC., C13a, 13:244; AC., C13a, 9:417; and AC., C13a, 4:25.

company called the Senegal Company. Royal approval of this transaction was forthcoming on November 11, 1673.

A year later, in December, 1674, Louis XIV suppressed the Company of the East Indies, but continued to recognize the offshot Senegal Company and its African monopoly. It is interesting to note here that from December 1674, with the suppression of the Company of the East Indies, until September, 1712, or approximately thirty-seven years, the French colonists of Canada and Louisiana were at liberty to develop a free economic system. This trend toward economic liberalism was simultaneously developing in the English colonies of America and does, therefore, strongly imply an early beginning of the capitalist economy in North America.

On July 2, 1681, the Senegal Company sold part of its rights to another commercial group which was given a seven year monopoly on certain aspects of the African trade. Then, by edict of September 12, 1684, the territory of Guinea was detached from the trade zone of the Senegal Company and by a declaration of the King, dated January, 1685, a new commercial company was officially established, calling itself the Company of Guinea. The area of commercial monopoly for the new company was bounded on the north by the Sierre Leone River and on the south by the Cape of Good Hope. Thus, two companies conducted trade on the west coast of Africa--The Senegal Company operating between Cape Verde and the Sierre Leone and the Guinea Company operating from Sierre Leone southward to the Cape of Good Hope.

Commercial regulations and commercial monopoly returned to the North American continent, and particularly to Louisiana, in 1712. By letters patent of September 14, 1712, Louis XIV accorded to Antoine Crozat exclusive commercial rights in Louisiana for fifteen years.

Antoine Crozat was the son of a peasant who rose through his talent and ingenuity to become one of the wealthiest merchants of France. Indeed, so wealthy was this man that during the long War of the Spanish Succession, he actually loaned great sums of money to Louis XIV. Thus, partially to reward Crozat for his allegiance and partially in order to repay the loan, Louis XIV gave his creditor an exclusive trade privilege in Louisiana.

This move toward reimposition of monopolistic controls was not, at the moment, resented by the Louisiana colonists. The reason for their indifference was that the French settlements along the Gulf of Mexico had not prospered following their founding in the last years of the seventeenth century. Furthermore, just when the fledgling colony needed most attention from the mother country, Louis XIV and France focused their eyes on the European war. Conditions in the colony, therefore, slipped quickly into a state of utter desperation. By 1710 starvation stalked the handful of surviving Louisiana colonists who, as Alcee Fortier has already noted, spent most of the early years of the colonial experience looking for gold and silver mines instead of developing farms.¹

Hence, for these reasons, and many more, Crozat was granted exclusive commercial rights, excepting the beaver trade, in all the lands belonging to the King between Spanish New Mexico in the west and English Carolina in the east. The grant included all the settlements, posts, and harbors of the colony, particularly the harbor of Dauphine Island, the trade routes of the St. Louis River (otherwise known as the Mississippi); the St. Philip River (also called the Missouri); the St. Hierosine River (known also as the Wabash), along with all other lands, lakes and rivers associated with the Mississippi watershed. This vast territory would continue to be called Louisiana and would remain dependent upon the government of New France. Five years later, on September 27, 1717, the Illinois country was incorporated into the government of Louisiana.

¹Alcee Fortier, ed., Louisiana . . . (Century Historical Association, 1914), I, 303.

Crozat was further rewarded with the privilege of not having to pay for the armed protection of the colony for the first nine years of his fifteen-year concession. At the expiration of nine years, and for the succeeding six years, Crozat was to pay the salaries of the military stationed in the colony. He was also accorded the privilege of nominating, during the final six years of his contract, officers to replace those appointed earlier by the Crown. In the meantime, however, Crozat was allowed to name the administrative officials of the colony. He selected Antoine de la Motte Cadillac as governor-general, a military position, and M. Duclos as intendant, a civilian post.

Crozat's commercial monopoly was never an airtight arrangement. During the five years of his operations, the Canadians from the north, the Spaniards from the south and west, and smugglers from all sides of Louisiana, subverted the commercial monopoly. At the same time, the colonists began to realize that their former system of free trade was far more attractive to their own interests.

Aware of the fact that his enterprise was not producing a profit and deprived, through death, of his friend and protector, Louis XIV, Crozat surrendered to the Crown his privilege of exclusive trade with Louisiana in August, 1717.

At the same time a royal edict was issued authorizing the establishment of a new commercial company for Louisiana, called the Company of the West. This latest attempt at commercial monopoly was the brainchild of the financier John Law who, shortly before, had become comptroller-general of France. Law saw in the commercial stock company a means for France to redeem her debts incurred during the long wars of Louis XIV.

Thus, the Company of the West undertook the exclusive right of commerce in the area awarded Crozat in 1712. In addition, the Company received a 300,000 livre annual subsidy to be used for the payment of military and civil officials and to maintain the defense of the colony.

Within a short time Law moved to consolidate all French overseas commercial operations into the hands of the Company of the West. Thus, on December 15, 1718, the Company of the West bought the interests and property of the Senegal Company. Six months later the Company of the East Indies and China was merged with the Company of the West. Article Twelve of the instrument of merger indicates that henceforth the Company would be known as the Company of the Indies. Finally, by royal decree of September 27, 1720, the exclusive privilege of the Guinea Company along the African coast was accorded in perpetuity to the Company of the Indies on condition that the Company annually transport to the American colonies three thousand Negroes. With this final act of merger, all of the French colonial commercial companies were united to form a single company in 1720.

Anyone familiar with the early history of Louisiana knows that Law's Company of the West was a catastrophic failure due mainly to uncontrolled financial speculation. Following Law's downfall in late 1721, the management of the Company of the Indies was replaced and the Company continued in operation until 1731. Louisiana, however, continued to be an unprofitable enterprise. Therefore, on January 23, 1731, the King (Louis XV) accepted the retrocession of Louisiana by the Syndics and directors of the Company of the Indies. The Company surrendered all its rights and privileges to the Crown.

In the years that followed the fortunes of the Company declined steadily. By 1759 the Company possessed only the exclusive rights to the beaver trade of Canada and some commerce along the Atlantic coast of Africa.

In Louisiana, after 1731, an economic policy of de facto free trade came to be recognized in the colony. Indeed, the growing economic independence of the individual caused a considerable amount of discontent among Louisianians when, after the cession of the colony to Spain, Spanish officials tried to reimpose trade regulations. The result was a fundamental disagreement between colonists and the Spanish regime that persisted down to the Louisiana Purchase.

One can well imagine that if the Frenchmen of Louisiana were pleased with any particular aspect of their new association with the United States after 1803, that pleasure must have been based upon the free economic system that had been adopted by the young Republic.

THE JEAN JACQUES HENRY LANDRY FAMILY

by

Dr. Dolores M. Sandoz

Jean Jacques Henry Landry lived in the canton of Neuchatel, Switzerland and came to Louisiana by way of Amsterdam and Philadelphia. His passport (now in the possession of Mrs. Orey B. Lacoste of Lafayette) shows that he arrived in America in 1817. At this time, he was twenty-seven years of age and came to practice his trade, wheel-wrighting. His parents were Jean Jacques Landry and Susanne Catherine Frasse.

Jean Jacques Henry Landry's wife, Susanne Celestine Sandoz, was also a native of Switzerland. She was born on December 30, 1803 in Dombresson, canton of Neuchatel, Switzerland. Her parents were Jean Henri Sandoz and Susanne Amez Droz. Jean Henri Sandoz was the son of Jean Jacques Sandoz and Sara Marguerite Diacon; and Susanne Ames Droz' parents were Abram Henri Droz de Villiers and Susanne Marguerite Maumary.

Susanne Celestine Sandoz came to America in 1829 with her parents and her four brothers, Frederic Aime, Frederic Guillaume, Joel Henri and Fritz Louis. The family first settled in St. Martinville, Louisiana, where a relative, David Sandoz, had preceded them. Susanne Celestine's father, Jean Henri Sandoz, died in St. Martinville in 1848. Her brother, Frederic Aime, who did not marry, died in St. Martinville in 1840. Two brothers, Joel Henri who had married Ann Wilburn, and Fritz Louis who married Clarisse Ney, and their mother, Susanne Amez Droz Sandoz, settled in Opelousas. The mother died in Opelousas in 1856, after having made her home with her son Fritz Louis. The author of this article is a descendant of Fritz Louis. Frederick Guillaume Sandoz, married Rosette Amez Droz, settled in Leonville, Louisiana and died there in 1855.

From the marriage of Jean Jacques Henry Landry and Susanne Celestine Sandoz there were five children. The first was a daughter, Susanne Justine, born in St. Martinville on February 1, 1833; the second, Henri Frederic; and the third, Louis Joseph, born in Lafayette in December 1835. Louis Joseph enlisted in the Confederate Army at Camp Moore on October 5, 1861 in the Civil War. According to family tradition, he died at a camp near Tupelo, Mississippi in 1862, of pneumonia which he contracted when weakened by physical exhaustion, fatigue and exposure caused from carrying a wounded 'buddy' for a long distance.

Their fourth child, a son, Aimee Desire, was born on June 20, 1838; and their fifth, Marie Alida, in 1841. From the records available it is presumed that this couple must have made their home in Lafayette approximately in the early 1830's.

Susanne Justine, their oldest, married William Whittington on September 1, 1853 in Lafayette. He was the son of James Whittington and Elizabeth Sellers. From this union there were no children.

Their second child, Henri Frederic, was a private in Co. F. of the 18th Louisiana Infantry. He enlisted in the Civil War on February 1, 1863 at Fausse Point, now in Iberia Parish. He was a prisoner of war, having been captured at Bayou Teche, Louisiana, and was paroled on May 11, 1863. He later served in Co. 1, 18th Regiment and Yellow Jacket Battalion. In 1864 he was admitted to St. Louis General Hospital and was exchanged at Red River Landing, Louisiana on July 22, 1864. (Louisiana Commissioner of Military Records. Records of Louisiana Confederate soldiers...New Orleans, 1920. V. 3, Bk. I, p. 641). He married Felicite Billeaud

on July 25, 1865, the daughter of Jean Billeaud and Rosalie Felicite Grigeon. From this union there were nine children - Louis Joseph, Felix Henry, Jules Gaston, Philomene Emma, Charles, Mary Bernadette, Emile Leonard, Lawrence Amelie and Marie Henrietta Flora. Of these nine children only the descendants of Felix Henry remained in Lafayette. Felix Henry was born September 28, 1868, and died May 14, 1946, in Lafayette. He married Clara Adeline Valliere on March 19, 1896, the daughter of Joseph Valliere and Mary Engert, born June 11, 1874, and died August 18, 1967, in Lafayette.

Their fourth child, Aimee /sic/ Desire Landry was born on June 20, 1838, married Sarah Ann Whittington on May 25, 1859 and died September 2, 1907, in Lafayette. Since Sarah Ann was the daughter of James Whittington and Elizabeth Sellers, that meant that a brother and a sister of the Landrys had married a brother and a sister of the Whittingtons. The Aimee Desire Landry family had eleven children: Robert, Arthur, Marie, Clothilde, Felix R. (Sam), John Henry, Alice Louise, Anna, Angele and unnamed twins. Of these eleven children three have descendants living in Lafayette, Louisiana. Aimee Desire Landry was a first corporal in Co. E, 26th Louisiana Infantry in the Civil War, having enlisted on March 10, 1862, in Vermilionville. He was captured and paroled at Vicksburg, Mississippi, on July 4, 1863. He served also at the headquarters of Allen's Brigade at Shreveport, Louisiana, as his name appeared on the March 29, 1864, roll of that Brigade. (Louisiana Commissioner of Military Records. Records of Louisiana Confederate soldiers...New Orleans, 1920. V. 3, Bk. I, p. 638)

Their fifth child, Marie Alida, was born in 1841 and died August 24, 1917, in Lafayette. She married Francois Bourges on April 23, 1861, the son of Bernard Bourges and Marie l'Cord. Francois Bourges was born on August 24, 1835, and died September 2, 1892, in Lafayette. This couple also has many descendants residing in Lafayette, Louisiana.

Information provided herein comes primarily from church records although such existing documents as extant passports were consulted. Today one finds descendants of Jean Jacques Henry Landry not only in South Louisiana but in all parts of the United States.

EXTRACTS FROM THE ATTAKAPAS GAZETTE

Compiled by
Hazel G. Sockrider

As one of the early newspapers published outside of New Orleans and the first newspaper in this area, the Attakapas Gazette was started in 1824 by T. Devalcourt in St. Martinsville /sic/, Louisiana. Below, in reduced size, is a copy of the original

ATTAKAPAS GAZETTE

Included in these extracts are marriages and two sets of minutes of the corporation of St. Martinville. The date of the issue of the newspaper is always given first.

MARRIAGES

- 27 Nov. 1824 - Thomas H. Lewis of Opelousas and Miss Martha Taylor, m. 18 Nov. 1824 at Bayou Chicot, St. Landry Parish by Rev. Mr. Graves.
- 27 Nov. 1824 - Joshua Baker of St. Martinville and Miss Fanny Stille d/o Madam Margaret C. Stille, m. 25 Nov. 1824 at Opelousas by the Rev. "Pere" B. Flavius H. Rossi.
- 25 Dec. 1824 - Stephen W. Wikoff, Esq. and Miss Celeste Collins d/o the late Judge Collins, m. 14 Dec. 1824 at Opelousas by the Rev. Mr. Rossi, curate of St. Landry.
- 1 Jan. 1825 - A. Robin, Esq. and Miss Aglaee /sic/ Fuselier, m. 25 Dec. 1824 in St. Martin Parish.
- 1 Jan. 1825 - Dolze Judice and Miss Leonide Hubert Pellerin in St. Mary Parish.
- 22 Jan. 1825 - Basil Crow and Miss Maximilian Brashear, m. 20 Jan. 1825 in St. Martin Parish by Rev. Mr. Borrella, curate of St. Martin.
- 22 Jan. 1825 - George Jackson and Miss Pamela Brashear, m. 20 Jan. 1825 in St. Martin Parish by Rev. Mr. Borrella.
- 26 Mar. 1825 - Agricole Fuselier Jr. and Miss Eliza Dumartrait, m. 24 March 1825 in St. Martin Parish.
- 26 Mar. 1825 - John Greig and Miss Angelica Taylor, m. 24 March 1825 in Lafayette Parish.
- 14 Oct. 1826 - David K. Markham Esq. Advocate and Ann Dugat (Widow of the late Marion Martin of Lafayette) m. 5 Sept. 1826 in Lafayette Parish by Rev. Mr. Peyretti, curate.
- 21 Oct. 1826 - Jacques Lastropes and Miss Felonise Poret, m. 17 October 1826 in Opelousas by Rev. F. H. Rossi, both of that parish.

DEATHS

- 22 Jan. 1825 - Died: 15 Jan. 1825, Madam St. Clair Benoit, née Declouet, 26 years old. Mother of 3 children too young to know the irreparable loss they have suffered. Endowed with fine qualities, she leaves a husband and family "dans la desolation" and all who knew her sincerely regret her passing.
- 22 Jan. 1825 - Died: In this city [St. Martinville] yesterday morning [21 Jan. 1825] Madam Hesther Lafosse.

Attakapas Gazette - St. MARTINSVILLE, (L.) DECEMBER 18, 1824

CORPORATION OF St. MARTINSVILLE

Sitting of the 20 Nov. 1824

The members of the Corporation having assembled and formed a quorum; took into consideration the several complaints laid before the board, relative to the stealing of cattle, the hides of which are sold in this town--and wishing to put in force as much as possible, the regulations already existing to prevent similar offences and to detect the perpetrators, have resolved the following.

"From and after the first day of January next, merchants, tanners and others, residing within the limits of the Corporation of St. Martinsville; purchasing hides, will be required to keep a book, in which they will inscribe all the hides they purchase or bargain for, designating the name of the seller and the mark of each hide, in order to give ample satisfaction to such persons as have occasion to make inquiries;--and accordingly, merchants, tanners and others, trading for hides, will be compelled to produce said book, whenever called on to do so by the president of the board or any other competent authority.

It was afterwards, resolved that the law of the 20th May, 1820 forbidding the building of chimneys, otherwise than in brick, should not include those negro cabins--provided, however, that such cabins are a proper distance from the main building and so as not to endanger it.

And it is further resolved, that the provisions made, heretofore, relative to hogs found within the limits of the Corporation, shall continue in full force; and that the police officer is authorised /sic/ to seize all such hogs and to cause them to be sold on account of whom it may concern;--But that part of the town which lies on the left bank of the Bayou Tesche /sic/ is not included, in this resolution.

GARY, President

PARIS, Clerk

Attakapas Gazette - St. MARTINSVILLE, (LOUISIANA) SATURDAY, MARCH 12, 1825.

At an Election held in this place, on Monday last, for Trustees of the town of St. Martinsville, the following persons were duly elected:

L. GARY,
E. SIMON,
W. GREIG,
J. J. C. PARIS,
J. J. ROUSSEAU.

And at a meeting of the board, on Wednesday following, L. Gary Esq. was chosen for President and Treasurer, and J. J. C. Paris, for Clerk and Collector.

Attakapas Gazette - St. MARTINSVILLE, (LOUISIANA) SATURDAY, MARCH 26, 1825.

CORPORATION OF St. MARTINSVILLE

Sitting of the 18th March 1825.

The members of the Corporation having met and formed a quorum, proceeded to the examination of the Treasurer's accounts, for the year ending on the 1st. of the present month, and found that the receipts amounted to \$543.40.

And the expenditures to \$677.53.

Leaving a balance in favor of the Treasurer of \$134.49.

The receipts during said year were \$265 for licences, and \$246.50 on account of the rent of the market-house.

A committee, composed of Messrs. E. Simon and L. Gary, were afterwards appointed to confer with the trustees of the church of this parish upon business concerning both corporations.

It was resolved that all licences for the present year should be issued in the same manner as formerly, and having considered that the revenue of this town is not sufficient to meet its expenses, it was resolved that agreeably to the act of incorporation, a tax of \$500 be levied, as it is usually done, from the Roll which will immediately be drawn and which every person may examine at the clerk's and assessor's Office. This tax will be made payable three months' after said Roll is completed.

PARIS, Clerk

Attakapas Gazette - St. MARTINSVILLE, (LOUISIANA) MAY 10, 1834.

Parish of St. MARTIN

Election, For Eight Representatives in the Police Jury of the Parish of St. Martin.

Notice is hereby given to the inhabitants of the 1st, 2d, 3d, 4th, 5th, & 6th Districts of the Parish of St. Martin, that conformably to the laws relative to Police Juries, an election will be held in each of said districts, on the 2d Monday of May next, being the 12th of said month, from 9 o'clock, A.M. until 3 o'clock P.M. of said day, at the places and by the persons here after designated, to elect in each district their representatives to the Police Jury.

First District--Two members to fill the expired term of Messrs. F. H. Duperier and Harpin Gonsoulin.

At the house of Mr. F. H. Duperier, in New-Iberia, under the inspection of Mr. Josiah French, Justice of the Peace.

Second District--At the house of Mr. Camille Broussard, at the Fausse Pointe, under the inspection of Chas. Hebert, Justice of the Peace, to fill the vacancy occasioned by the expired term of Mr. D'Ermancourt Gonsoulin.

Third District--At the Court House of this Parish, under the inspection of J. B. Derbes, Justice of the Peace, to fill the vacancy occasioned by the expired term of Mr. Pierre Olivier Duclozel.

Fourth District--At the house of Madame Ve. Bte. Berard, under the inspection of Messrs. Aurelien Berard & Victor Bourges, to fill the vacancy occasioned by the expired term of Mr. Gerard Chretien.

Fifth District--At the store of Rene Turpin, near Breaux's Bridge, under the inspection of Mr. David Rees, Justice of the Peace, to fill the vacancy occasioned by the expired term of Mr. Placide Thibodeau; and also, to fill the vacancy occasioned by removal of Mr. Alexander Hamilton's residence.

Sixth District--At the house of Mr. Julien Robichaud, under the inspection of Mr. Alexandre Latiolais, Justice of the Peace, to fill the vacancy occasioned by the resignation of Mr. Vital Thibodeau.

GIVEN under my hand in the town of St. Martinsville, the 14th day of April, A.D. one thousand eight hundred and thirty-four.

P. BRIANT,
Parish Judge

THE GREIG FAMILY

by

Medie Webb Delcambre
(Mrs. Sampson Delcambre)
306 Missouri Street
New Iberia, Louisiana 70560
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The first evidence of any member of the Greig family being in Louisiana was when George Greig and probably his fourteen year old brother, John, appeared in the 1810 Census of Attakapas County. They emigrated from Scotland and by 1812 George had entered into partnership with Abel Terrell as the local agent for a shipping business. They sold household goods to their customers and shipped cotton, sugar and rum to the East coast.

Sometime before 1814 their brother William and his wife had joined them and finally their father, mother, younger brother James, and the two sisters Elizabeth and Helen, arrived in Vermillionville, La. between 1820 and 1830.

STAATS (STATTS) L. GREIG, the father, was born in 1760 in Scotland and died 2 December 1841, Lafayette. ELIZABETH MCGREGOR, his wife, was also born in 1760 in Scotland and died 2 January 1838. Both are buried in St. John's Catholic Cemetery, Lafayette, though they were know to be Protestants.

The children of STAATS L. GREIG & ELIZABETH MCGREGOR were:

I. GEORGE GREIG, their oldest son, was born ca. 1781 in Scotland and died before 20 April 1820 when his succession was filed in St. Martin Parish. He had married MARGUERITE ADELAIDE GONSOULIN of New Iberia, La., daughter of Francois Gonsoulin and Celeste Lagauterre. A son Henry Greig was born in 1814. William, Agalice and Delia were their other children.

II. WILLIAM GREIG, the second son, was born in 1785 in Scotland and died in St. Martin Parish, La. He married in Scotland Miss JEUNY YATES before their residency in St. Martinsville. Jeuny (Jean) Yates was a native of Hamilton, Lanark County, Scotland, the daughter of John Yates and Marian Kincard. She had two sisters, Barbara and Marion, who remained in Lanark Co. A brother John Yates, Jr., came to St. Mary Parish, La. but was a resident of Cincinnati, Ohio in 1828

when his sister died. Apparently there were no children the issue of William Greig's marriage to Jeuny.

The Louisiana Historical Quarterly, Vol. 28, (pp. 735, 824), says James Leander Cathcart, a Navy Agent for the United States, was sent to Southern Louisiana to survey timber. Cathcart wrote in his journal in early 1819, "...at 6PM we arrived at St. Martinsville (alias) the Church, and put up at Greg's tavern, which is not near as commodious as Pintards, the rain entering in every direction; Greg and his wife are both scotch, of which there are a considerable number of lower order in this town; he is by trade a Gardiner and they both seem to be good industrious people of their class, are very obliging, and know very well how to charge for their civility, indeed this is an art that no person is ignorant of in this vicinity."

William probably married again. There seem to be a wife and children in his household in the 1840 St. Martin Parish Census.

III. ELIZABETH GREIG, born in 1794, also in Scotland. She never married. She was a witness to the marriage of Robert Cade to Josephine F. Cumming in 1835 in Vermillionville, and resided with her father and sister, Helen, during 1840 when the Federal Census was taken in Lafayette Parish. Elizabeth died after 1860.

IV. JOHN GREIG, the fourth child, was born in 1796 in Scotland and died in Lafayette in 1851. John was in Attakapas County, La., probably by the 1810 Census as stated before, and definitely by 1814 when his nephew, Henry, was born. During the War of 1812, William and John were on the Roster of the 15th Regiment (St. Martin). Their service was probably limited to the early months of 1815.

John Greig married ANGELICA TAYLOR on 24 March 1825 in Lafayette Parish. The announcement was made in the "Attakapas Gazette", the local newspaper. Angelica was the daughter of Joseph Taylor and Anne Graff, natives of New York. Other children of Joseph and Anne (Graff) Taylor were Mary Ann, who married Robert Cade in 1829 and died in 1832, and John Taylor, who married in 1837 Martha Morse Marsh, daughter of Jonas Marsh and Elizabeth Morse.

Justice of the Peace, Deputy Clerk of Court, Banker, and Lawyer were among the varied occupations of John in his lifetime. He owned several pieces of property in downtown Vermillionville near the parish court house where he had his business establishments. His country residence and plantation was at the site of the present day Oakbourn Country Club on the Vermillion River. Apparently, John was a successful business man. His real estate and personal property valuations were substantial though there were meager times. He once wrote to Henderson Taylor, Clerk of District Court in St. Landry Parish:

Vermillionville 28 August 1832

Mr friend in adversity

You will receive some evidence taken before me sort o by consent sort o not in the case of Maxemilian Landry counter Jo Faulk, I do not feel particularly interested in the event of the suit but do about the amount that may be coming to us poor devils in this isolated portion of the terrestrial--Parish court now in session eight suits on the docket, and four new ones filed on the District List since 1 May--a fair chance for starvation--what think you? Tell Jackson to Mingle his tears with ours.

Adieu

Yr friend

J. Greig

John and Angelica had eleven children, all born in Louisiana. They were:
1. Anne; born 1827; died after 1850.

2. Elizabeth; born 1829; married 30 April 1859, Lafayette, to W. W. Ward.
3. Antolin; born 1830; died after 1855 when he was witness at the marriage of his brother Duncan.
4. John, Jr.; born 1832; died between July and October 1855, probably of consumption.
5. Duncan; born 1833 (although his tombstone says 1838); died 1910; married 1 Nov. 1855 Lafayette, to Miss Emily Moss. Issues were Frances (Fanny) Sterling m. Wm. G. Webb, Frazier, Rolle, and Robert. Fanny and Robert were teachers in the public schools of the community.
6. Sidney; born 1835; married 1st to Miss Melissa Moss, and 2nd to Aurore Landry. An issue of the first marriage was Don Greig. Possibly Arthur and Adelaide were issues of the second marriage.
7. Arthur; born 1837; married 4 March 1867, Lafayette, to Louisianaise Scranton, daughter of George Scranton and Anatholi Breaux.
8. Lydia; born 1838; married Rudolph Miller, Lafayette.
9. Helen; born 30 Oct. 1839; died 1923, Lafayette; married 7 June 1871, Lafayette, to Thomas Frederick Webb son of Rev. Thos. Frederick Webb and Sophia Stephens. Their issues were: Anna, Charles, Mary, and Thomas E.
10. Martha T.; born 30 March 1842; died 10 Dec. 1906, Lafayette; married 1872, Lafayette, to Dr. Francis Sterling Mudd. Dr. Mudd was born 12 March 1829 in Washington Co., Kentucky, son of John D. Mudd of Maryland and Louisa Robertson of Kentucky. He died 29 Oct. 1910 and is buried next to his wife in the Protestant Cemetery on Pin Hook Road, Lafayette, La.
11. Joseph; born 1844: it is said he died during the civil war.

V. JAMES GREIG, the youngest son of Staats and Elizabeth (McG.) Greig, was born in 1799. He probably came to Louisiana with his father and mother. He was married in Lafayette to Josephine F. Cummings. James died as a young man on 23 July 1833 so said of a highly contagious disease. He is buried in the Protestant Cemetery on Pin Hook Road also and is supposedly the first person to have been buried there. It is rather odd that his tombstone is placed on an angle to all other graves in that cemetery. It is Northwest by Southeast, not the customary North by South. One story told is that his house was on that site and while he was ill he asked that he be buried near his front porch. Another story says James lived further up the river and at his death his body was put in a small pirogue with a slave. The slave was directed to bury the body away from any plantations because of the danger of the disease. Possibly because of fright the slave did not go very far from the family plantation, perhaps a mile or so and around the bend. Still another story, concerning the grave of James being at an angle, is that the day was a cloudy one, hence no sun shone, so the grave digger couldn't tell East, West, North or South; he guessed as well as he could for the position of the grave.

After James' death his widow, Josephine, married a widower, Robert Cade, the law partner of John Greig.

VI. HELEN GREIG, the sixth and last known child, was born 1802 in Scotland, too. She never married and died after 1860.

In the realm of religion, education, art, music, business, and law, there is no doubt that members of the Greig family have made and are still making their contributions to the history and culture of this area.

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 Webb, William T. Personal interview.

THE ATTAKAPAS HISTORICAL ASSOCIATION

MEMBERSHIP MEETING AND THIRD ANNUAL CONFERENCE

November 8, 1969 Lodge, Longfellow-Evangeline State Park
 St. Martinville, Louisiana

9:00-9:30 REGISTRATION AND COFFEE

9:30-10:00 BUSINESS MEETING - Small Dining Room
 Mrs. Jerome Broussard, President, presiding

(This program is the official notice of a regular membership meeting.)

PROGRAM

10:00-10:40 LANDMARKS: Mrs. Harold Aubry, Chairman
 "Landmarks of Louisiana"
 Speaker: Mr. A. Otis Hebert, Jr., State
 Archivist

10:50-11:30 GENEALOGY: Mrs. Karl B. Hollier, Chairman
 "Governor Jared Young Sanders"
 Speaker: Miss Mary Elizabeth Sanders, Grand-
 daughter of Governor Sanders

11:40-12:20 HISTORY: Mr. Glenn Conrad, Chairman
 "Conditions in Louisiana at the Time of the
 Arrival of the Acadians"
 Speaker: Dr. John Preston Moore, Professor of
 History, LSU

12:35-1:35 LUNCHEON: Large Dining Room

1:45-2:45 TRADITIONS: Miss Jeanne Castille, Chairman
 "History and Traditions of Southwest Louisiana"
 Speaker: Hon. Roy Theriot, Jr., State Comptroller

2:45 ADJOURNMENT

TABLE OF CONTENTS

	<u>PAGE</u>
President's Message-----	37
An Historical Sketch of Various French Colonial Commercial Companies-----	45
St. John's Cathedral, Lafayette, Louisiana Baptism Index, 1822-1835-----	38
The Jean Jacques Henry Landry Family-----	48
Extracts from the Attakapas Gazette-----	49
The Greig Family-----	52
Third Annual Conference-----	55

NOTES ON CONTRIBUTORS

Mr. & Mrs. John R. Reaux have spent leisure time in genealogical research for a number of years. Since Mr. Reaux's retirement, they have assisted Association members in compiling material for publication for the Gazette.

Mr. Glenn Conrad is an Instructor in History and Director of U. S. L. Archives. Mr. Conrad was instrumental in acquiring copies of records from France for the University of Southwestern.

Dr. Dolores Sandoz is a Professor of Accounting at U. S. L. For several years, she had been compiling information on the Sandoz family and allied branches in her spare time.

Hazel Sockrider is Librarian of the St. Martin Parish Library which has scattered issues of the Attakapas Gazette.

Mrs. Sampson Delcambre, as an occupation, does genealogical research. She has on file, as well, research records made on her own family.

Official Organ
of the
ATTAKAPAS HISTORICAL ASSOCIATION
P. O. Box 107
St. Martinville, Louisiana 70582

Mrs. Jerome A. Broussard, President
Miss Pearl Mary Segura, Vice-Pres. Mr. Harris L. Periou, Treasurer
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Attakapas Gazette Editor: Mathé Allain

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- II. Annual dues for Individuals
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 - (1) Regular - \$5.00
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PAST GAZETTES AND BOOKS AVAILABLE

Members wishing to complete their files of the ATTAKAPAS GAZETTE can buy the 1967 and 1968 volumes for \$3.00 each. (\$5.00 for Institutional members). The 1966 issue is available at \$0.50.

Special Publication No. I: MARRIAGE CONTRACTS OF THE ATTAKAPAS POST, 1760-1803, COLONIAL LOUISIANA MARRIAGE CONTRACTS, VOLUME V, by Winston DeVille with Jane Guillory Bulliard and the 1774 CENSUS OF ATTAKAPAS, edited by Jane Guillory Bulliard with Leona Trosclair David. Price: \$7.75.

Special Publication No. II: SELECTED ACADIAN AND LOUISIANA CHURCH RECORDS, compiled by Rt. Rev. Msgr. George A. Bodin. Price: \$15.00.

Individuals are asked to pay in advance.

SUGGESTIONS TO CONTRIBUTORS

Papers are solicited in all the areas the Attakapas Association is interested in: traditions, landmarks, genealogy, and history. Manuscripts should be typed double spaced, and carefully documented. In general, the style of footnotes should conform to that recommended in Wood Gray, et al., Historian's Handbook (Boston: Houghton Mifflin Co., 1964). Footnotes should contain full Bibliographical information. If in doubt, check the form used in the current issues of the Gazette. Generally the Gazette prefers articles of four pages or less, but longer articles are frequently accepted. Articles should be sent to Editor, Box 1542-USL, Lafayette, Louisiana 70501.

Table of Contents Index

St. John's Cathedral Baptismal 1822-1835 (N-Y) Vita and John Reaux and Elaine Thayer.	page 57
The Succession of Catherine Peirpre Datherine Wall Coulbourn	page 69
Vacheries Acadiennes Thomas J. Arceneaux.	page 75
Superstitions Surrounding Persons Born with a Caul Darrell Bourque.	page 80
Dulcito Plantation Josephine A. Aubry and Bernard F. Trappey.	page 85

Notes on contributors

Josephine B. Aubry, the new chairman of the Landmark Section of the Attakapas Historical Association, is active in various historical organizations such as the Landmark Society, the Colonial Dames, and the Daughters of the American Revolution.

Thomas J. Arceneaux, Dean of Agriculture at the University of Southwestern Louisiana, received the doctorate from Iowa State University and taught agronomy at Louisiana State University before coming to U.S.L. He has written about the Louisiana cattle industry and about Acadian history.

Darrell Bourque teaches English at the University of Southwestern Louisiana. His articles on local superstitions have appeared in the Louisiana Folklore Miscellany.

Katherine Wall Coulbourne, a native of Slaughter, Louisiana, is a graduate of South West Texas State. Now living in Lake Arthur, Texas, but a frequent visitor to Louisiana, she has long been interested in genealogy and its by-ways.

Vita and John Reaux are regular contributors to the Gazette. They are currently indexing the records of St. John's Cathedral.

Bernard F. Trappey, a well-known industrialist, has spent years restoring Dulcito Plantation.

ST. JOHN'S CATHEDRAL, LAFAYETTE, LOUISIANA

BAPTISM INDEX 1822-1835 (N-Y)

Elaine D. Thayer
New Orleans, Louisiana

Vita B. and John R. Reaux
Lafayette, Louisiana

	<u>No.</u>	<u>Year (1800)</u>
NERO, Felicite	?	22
NEVUE, Andre	43	27
NIXON, Clara	352	30
NORMAND, Alexandre Treville	186	26
NUNEZ, Aurelien	58	31
Demosthene	85	33
Joseph Adrien	154	29
Ludoviska	472	35
Marie Eulalie	134	25
Marie Melanie	289	26
Martin	86	28
Oliva	94	25
Sebastien	252	30
Sosthene	155	33
PATIN, Fanney (Fanelie)	4	32
Jean Dupre	32	25
Joseph	?	23
Laurent	181	33
Toussaint Clairville	44	27
PAVIE, Elizabeth	?	22
Eulalie	478	35
Marie Euphemie	283	26
PELLERIN, Edward	175	34
Louise Emelie	35	32
PETIT, Jean	280	26
PETETJEAN, Julie Ermise	70	31
Marguerite Malvina	135	29
Marie Ezilda	136	29
PIECE, William	49	31
PIED, Joseph	?	23
PIERES, Louis	192	26

	<u>No.</u>	<u>Year (1800)</u>
PIERRE, Adelaide	129	28
PIERS, Caroline	25	25
PLAISANCE, Derasin	206	34
Doralize	141	31
Duplaisissin	465	35
Dupre	88	33
Henriette Oliva	346	27
Jean Desire	140	31
Zelinin	144	29
POITIER, Eulalie	318	34
PREJEAN, Andre Valerien	74	33
Celeste	256	30
Celeste	43	25
Clara	109	31
Edgar	356	34
Emile	580	35
Jean	312	26
Jerome	311	34
Joseph Dupre	78	31
Marguerite Deolido	?	23
Marie	?	22
Marie Elmira Louisa	269	30
Marie Faura	151	25
Melanie	315	27
Melagie	314	27
Pierre	198	33
Pierre Andre	?	23
Valcour	424	35
Valerian	151	29
Valerie Joseph	39	27
Valmond	77	33
Valsin	11	31
PRIMEAUX, Cyphorien	124	33
Emilie	?	23
Euclide	349	30
Jean	82	25
Joseph Theorillo	160	33
Joseph Valcour	96	33
Lessin	?	23
Marie Aveline	?	28
Marie Arelisi	35	31
Marie Valsine	95	25
Meance	185	33
Octavie	124	32

	<u>No.</u>	<u>Year (1800)</u>
PRIMEAUX, Oliva	402	34
Onezida	192	28
Pelagie	39	32
Pierre Aurelien	141	33
Sevene	129	31
Urasie	404	30
Ursin	197	28
Valerien	196	34
PRUND, Zelima	340	34
QUEBEDEAU, Lessin	?	23
Marguerite	353	30
RACA, Francois	53	31
Marie	176	33
Marie Armeline	123	32
RAGAZONI, Natalie	?	24
RAYEN, Marianne	55	32
REEVES, Alexandre	?	22
Avelina	357	27
Edmond	63	35
RICHARD, Amelie	482	35
Anastasie Arthemise	274	30
Aspasie	90	25
Aurelienne	56	32
Azelie	73	33
Azelie	342	27
Celenie	30	32
Celastie	416	35
Charles Octave	93	31
Clementine	303	30
Denise	98	25
Amelien	251	26
Forestier	389	34
Jean Ducliss	173	28
Louis Gideon	?	23
Marcellite	114	31
Marguerite Olizia	259	30
Marie Adeline	27	27
Marie Carmelite	?	23
Marie Cleamence	141	28
Marie Zeolide	?	22
Melanie	29	32

	No.	Year (1800)
RICHARD, Michel	110	32
Moise	411	30
Onezine	46	32
Paul Felicien	375	34
Sylvanie	238	34
Telesphore	15	31
Euranie	28	32
Euranie	579	35
Zoe	118	28
RIVIERE, Cleonice	189	28
RIVEREST, Jones	?	23
Ophelia Lodney	310	34
Theodore	316	34
ROQUERS, Thomas Jackson	206	29
ROSEL, Antoinette	?	24
ROUSSEL, Josephine	180	28
Marguerite	208	26
Marie	?	22
Paul Adolphe	4	31
Similien	188	33
Theodule	536	35
SACQUET, Sylvanie	72	25
SAUNIER, Achille	112	25
Antoine	306	26
SAVOYE, Adelaide	39	25
Desire	262	30
Gustave	125	33
Hillaire	147	28
Hypolite	277	26
Marie Armenie	227	34
Marie Cleorene	25	31
Octave	2	32
Ozene	83	33
SELLERS, Alexandre	330	27
Archile	48	26
Aspasie	52	32
Celaize	136	25
Celeste	183	26
Cidalise	506	35
Dolsin	51	32
Edmond	382	34

	<u>No.</u>	<u>Year (1800)</u>
SELLERS, Emelin	?	22
Emelienne	103	33
Euclide	394	30
Erminie	242	29
Eugenie	505	35
Louis	?	23
Norbert Felix	176	26
Oliva	24	27
Theolet	2	21
Zeloide	65	28
SCHNEIDER, Toussaint	?	23
Ursin	22	25
SIMON, Adele	?	22
Alexandre	?	22
Azarie	46	25
Azema	263	34
Azema	17	27
Carmairgille	212	34
Carmelite	209	26
Celise	31	32
Celemine	131	26
Desire	?	24
Edmond	290	30
Eloi	237	26
Estelle	123	28
Euclide	218	26
Eugenie	214	26
Eugenie	201	34
Istiven	16	32
Jean	146	31
Joseph	23	25
Lastie	279	34
Lessin	?	23
Marguerite	?	24
Marie	183	33
Oliva	182	28
Simon	360	30
Zelia	10	32
Zulma	245	34
SIXNAYDER, Antoine	565	35
Francois	271	34
Hubert	41	32
Joachim	287	26
Josephine	389	30
Lucien	182	28
Marguerite	272	34

	<u>No.</u>	<u>Year (1800)</u>
SIXNAYDER, Marie	123	33
Marie	46	31
Marie Arthemise	216	34
Marie Hidorine	531	35
Marie Jeanne	40	32
Toussaint	83	31
SLOAN, Davis	171	28
Laure	172	28
SMITH, Joseph	241	26
SONNIER, Bazile	38	32
Clara	524	35
Cyprien	57	25
Cyrile	?	23
Emilie	121	25
Euphrosine	?	23
Eusebe	?	22
Felicia	118	33
Jacques	261	30
Jean	88	25
Jean	14	27
Joseph	108	33
Joseph	283	30
Joseph	224	29
Louis	145	28
Maximilien	101	33
Narcisse	364	27
Norbert	23	31
Olivier	455	35
Pierre Edgar	445	35
Pierre	79	25
Pierre Hermas	?	22
Pierre	?	22
Sevigne	317	34
Simion	316	30
Simon Eugene	132	28
Sosthene	324	27
Sosthene	79	31
Sylvestre	299	26
Troiville	335	34
Valerie	?	24
SOVEUR, Marie	521	35
Martin	520	35
SPOEL, Venneger	157	33

	<u>No.</u>	<u>Year (1800)</u>
SPEL, Joseph	347	34
STELLY, Jean Pierre	270	30
Treville	142	25
Zerion	141	25
SELLERS, Alexandre	330	27
Archile	48	26
Aspasie	52	32
Celaïse	136	25
Celeste	183	26
Cidalise	506	35
Dolsin	51	32
Edmond	382	34
Emelin	?	22
Emelienne	103	33
Euclide	394	30
Erminie	242	29
Eugenie	505	35
Louis	?	23
Norbert Felix	176	26
Oliva	24	27
Theolet	2	21
Zeloide	65	28
SCHNEDIER, Toussaint	?	23
Ursin	22	25
SIMON, Adele	?	22
Alexandre	?	22
Azarie	46	25
Azema	263	34
Azema	17	27
Carmaïrgille	212	34
Carmelite	209	26
Celise	31	32
Celemine	131	26
Desire	?	24
Edmond	290	30
Eloi	237	26
Estelle	123	28
Euclide	218	26
Eugenie	214	26
Eugenie	201	34
Istiven	16	32
Jean	146	31
Joseph	23	25
Lastie	279	34
Lessin	?	23

	<u>No.</u>	<u>Year (1800)</u>
SIMON, Marguerite .	?	24
Marie	183	33
Oliva	182	28
Simon	360	30
Zelia	10	32
Zulma	245	34
SIXNAYDER, Antoine	565	35
Francois	271	34
Hubert	41	32
STEVEN, Francoise Aurezile	527	35
Marie Remin	142	31
ST. GERMAIN, Celeste	150	29
Jean Aurelien	298	26
Louis Alexandre	?	23
Pierre Venance	3	32
ST. JULIEN, Marcellite	339	30
~ Phillip Lachaussie	202	26
Vilear	1	32
STUTS, Pierre Hypolite	220	26
Amelie	67	33
STAWICHE, Marie Uranie	104	31
Matan Alexandre	373	30
Sylvanie	396	34
Thomas	107	31
Valsin	353	34
SUIRE, Adelina	?	22
Andre	?	22
TALLY, Charles	59	32
TAYLOR, Adelar	337	30
Hillaire	106	28
TEMPLE, Charles	?	23
THERIOT, Pierre Fontaine	282	26
THIBEAU, Henriette	120	25
Ludovika	70	25
THIBODEAUX, Adelaide	111	25

	<u>No.</u>	<u>Year (1800)</u>
THIBODEAUX, Asselida	33	32
Aurezelia	214	29
Azelia	1	31
Celaïse	110	28
Celima	170	25
Charles	459	35
Clarizie	509	35
Darolise	523	35
Elizabeth	?	24
Elodie	292	30
Emile	20	31
Emilie	329	34
Hypolite	278	26
Julie Azelie	409	30
Lessin	?	22
Louis	141	33
Marie Clermisa	258	30
Marie Elina	551	35
Marie Ermelina	94	33
Marie Emilia	227	29
Marie Esilda	127	29
Marie Melanie	217	29
Martin	253	27
Maurice	229	34
Meanie	90	33
Melasie	22	31
THIBODEAUX, Norbert Offedia	22	32
Olivanie	130	33
Ozea	530	35
Palmire	9	32
Palmire	73	31
Telesphor	435	35
Theodule	73	27
Theogene	249	30
Valery	19	32
Valsin	220	29
Vilear	169	28
THOMAS, William	156	25
TOUPS, Adrienne	74	32
Belizaire	141	33
Belzire	578	35
Emilia	458	35
Lucille	221	26

	<u>No.</u>	<u>Year (1800)</u>
TOUPS, Marie	?	23
Marie Leontine	372	30
Marie Eurasie	?	22
Pierre	365	27
Octavine	175	33
Syphorien	139	33
Therausin	310	30
Treville	390	34
Zelmire	160	28
TOUSSET, Euphasie	23	27
TOUTCHET, Azeline	373	30
Caroline	114	33
Celestine	292	26
Charles	133	31
Edmond	290	26
Evariste	273	34
Francois	341	34
Frederic	?	23
Joachim	32	27
Liza	132	33
Lize	131	33
Marie Marcelite	291	26
Suzette	347	30
Uranie	223	29
TRAHAN, Aladin	61	32
Alexandre	165	26
Anastasie	412	35
Armand	191	28
Aspasie	181	26
Aspasie	50	32
Aureline	225	34
Azema	182	33
Belezaire	348	30
Carmelite	35	25
Celeste	167	28
Cidalise	339	34
Cidalise	187	28
Clarice	209	28
Denise	121	31
Edmond	89	33
Elemie	22	32
Emeline	534	35
Emile	263	26

	<u>No.</u>	<u>Year (1800)</u>
TRAHAN, Emile	273	26
Eugenie	225	29
Eulalie	128	33
Henry	363	27
Horesile	63	27
Jean	207	29
Jean	399	30
Jean Baptiste	438	35
Joseph	355	30
Joseph	60	32
Joseph Lessin	537	35
Julienne	232	26
Laurence	358	34
Leo	394	30
Louis	?	23
Marie	169	33
Marie	398	34
Marie Adeline	109	33
Marie Arthenise	5	24
Marie Azema	412	30
Marie Armelite	?	23
Marie Cidalise	61	25
Marie Clementine	?	23
Marie Deliva	403	34
Marie Josephine	149	29
Marie Kene	73	25
Marie Marcellite	243	26
Maryilien	?	24
Melanie	162	28
Natalie	147	31
Natalie	18	31
Natalie	64	27
Oliva	253	26
Onezime	299	30
Ozemne	187	33
Pierre Onezime	367	30
Sarazin	21	32
Stinville	272	26
Sylvanie	72	31
Theodule	370	30
Valentin	240	26
Zeluen	301	34
TUILLET, Aimee Aurelina	25	27

	<u>No.</u>	<u>Year (1800)</u>
VALLEAU, Charles Syphorien	92	28
VILLEJOUIN, Josephine	2	24
VINCENT, Aladin	185	28
Azema	75	33
Ellastie	139	33
Emile	24	25
Emiline	518	35
Eulalie	16	27
Gerassin	86	31
Lastie	107	32
Lessin	122	24
Marceliane	1	24
Marie Arsine	?	23
Marie Marcelite	106	32
Marie Marsilienne	90	28
Melanie	42	32
Melazie	299	34
Ozeme	?	23
Pierre	351	34
Remise	317	27
Ulalie	16	27
Uranie	385	30
Ursin	125	29
Valentin	60	33
Valentin	361	30
Valsin	120	31
Valsin	330	30
Zelima	440	35
WICHEAF, Hasten	577	35
Nanette	576	35
WEED, Alexandre	362	30
Alfred	31	32
John	243	34
Martin	573	35
WILLIE, Marie Louise	497	35
WICE, Benjamin	?	22
Isabelle	?	22
WIDD, Celestine	19	27

	<u>No.</u>	<u>Year (1800)</u>
WIDD, Lizza	150	25
Salomon	78	28
WILLEBORNE, Anne	98	33
WILLESOIN, Aglae	29	27
WITINGTON, Anna	396	30
James	469	35
Jean	128	28
Marie	187	26
William	121	33
WONBY, Anna Saly	93	33
James	92	33
(V)WOORHIES, Albert	34	31
Alfred	33	31
Edmond Edgard	175	28
XISLAR, Antoine Neziphore	246	34
XLICK, Scholastique	210	26
YFRUM, Melanie	142	28
YSTRE, Elfender	498	35

THE SUCCESSION OF CATHERINE PEIPRE

Katherine Wall Coulbourn

Port Arthur, Texas

Surely some of the descendants of the nineteen men and two women mentioned in the "inventaire de quelque peu d'effets de la feu Catherine Peipre" would be also interested over what went on in the yard of my Irish ancestor whom I discovered living at the "Poste de Opelousas" among many Acadian neighbors on the "7 juillet, 1780."

John Bowles (later spelled "Bolls") had his identity almost lost in the various French spellings of his name in legal documents where he became "Jean Bol," "Bols," etc. At the conclusion of this inventory, under the flourishing, aristocratic signature of the Commandant of the Post, "Le Chevalier Alexandre de Clouët," he signed a sturdy English "John Bolls" which matches perfectly his signature on a Spanish document he signed twelve years later when he was living in Natchez.

The inventory goes on for pages, in French, though the region had long since been ceded to Spain. This inventory gives a perfect picture of colonial life in Acadian bayou country. The evaluation of the different items is a reminder of the times: the American Revolution was in full swing and many of these objects were impossible to buy down there.

All of those men must have been standing around in the yard of John Bolls' (John Bols") home, evaluating and buying the effects of the "défunte," Catherine Peipre. They probably made a jolly day of it and perhaps Martha, John's wife, had to stir up dinner for them!

The inventory consists of two separate copies of the same transaction, actually an original and a copy. The signatures appear only in the original. Some of the proper names are spelled several different ways in the same document. French spelling was apparently not any more stabilized than English in that period (the name "Buhler," for example, started out as the German "Bühler"; maybe the "Buller" of Opelousas represents a further evolution of the name). The handwriting on the original is particularly difficult, and each clerk misspelled many words. Education in that day and place was rather sketchy. Checking the copies against each other, and checking assorted dictionnaires helped, but not with the word "Gouine". Could it be "Guigne", or "Guinée"?

The Succession of Catherine Peipre¹

Today, the 7th of July, 1780, at the request of the herein named Bolls he is entrusted with some few of the effects of the widow, Catherine Peipre, which we are transporting to the domicile of the said Sr. Bols to make the sale of the said furniture in the presence of the Srs. Populus and Pradier, with the clauses and conditions and in conformity with the inventory which will all be awarded to the highest bidder, the last bidder, in prompt payment before moving it, in money of the prince, and the whole we have presented by the named Bols, which we have recorded, and so forth.

¹Listed in Winston de Ville, Calendar of Louisiana Documents, Vol. II, part I, St. Landry Parish (Baton Rouge, La.; Louisiana State Archives and Records Commissions, 1969), p. 8.

First of all there are shown to me in sale

Two Bowls valued at Two piastres awarded to Sr. Gradenigo

a trois piastres six escalins²3.6

item five plates, three coffee cups and five saucers, a Teapot,
and a small milk pitcher valued at two piastres, awarded to
Sr. La Londe for three piastres. 3.

à trois piastres a demy cy³3.4

item six small milk bowls valued at one piastre and a half awarded
to M. de Bordelon

à quatorze escaline cy.1.6

item Two levee flagstones⁴ and a crock jar of grease valued at
one piastre awarded to Sr. Joseph Miller

à deux piastres et demy cy.2.4

item one coffee pot, a cup of white enamelware, a tin cup and a
jar valued at one piastre awarded to M. de Le Doux

à deux piastres cy.2.

item five German books valued at one piastre awarded to jn.Bouls

à une piastre cinq escalins cy.1.5

²An escalin was equivalent to a "bit": 12 and 1/2 cents. A piastre was equivalent to a dollar. Thus there were eight escalins to a piastre. The capital letters and the original punctuation have been retained.

³"Cy" or "ici" could be translated as "here", but the translator preferred to leave the line in French whenever "cy" occurred. The meaning is self-evident, and it retains a fraction of the original flavor of the French. The capital letters and the original punctuation have been retained throughout.

⁴The French word was "Digdalles," "Dalles" means flagstone; and "digue", dike, so that I concluded that this is what was meant.

- item a Gouine⁵ valued at two piastres awarded to Sr. Miller
à deux piastres six escalins. 2.6
- item a saucepan valued at two piastres, awarded to Sr. Gradenigo
à trois piastres trois escalins. 3.3
- item Two small saucepans valued at two piastres awarded to
Sr. Bulher.
quatre piastres cy. 4.
- item a bad saddle and a Bridle valued at Two Piastres and a Half
awarded to Sr. Gradenigo at Three piastres
à trois piastres cy. 3.5
- item one Bridle and one Fan valued at five Piastres, awarded to
Sr. Tourriaie
à sept Piastres et un Escalin. 7.1
- item four small Washtubs, and two tin plates valued at one piastre,
awarded to Jean Bowls
à deux Piastres Deux Escalins cy. 2.2
- item two two handled baskets three winnowing baskets, a small
basket, a cheese mold, a bad chandelier, eight coffee spoons
and four forks valued at two escalins, to Sr. Nutre
à quatorze escalins cy. 1.6
- item a Pickax, a Padlock, a Stall, a Post, a Sieve valued at
one Piastre awarded to Sr. Gradenigo
une Piastre Sept Escalins cy. 1.7
- item a small chest valued at one Piastre, and a half awarded to
Sr. Noutre. 2.4
- item a bad trunk valued at 4 Escalins awarded to: Nutre quatre
quatre escalins cy. 4

⁵This word must be a grave distortion of another word. "Guigne"
means whiteheart cherry and "Guignolet" means cherry liqueur.

item	a millstone valued at four piastres, awarded to Sr. Gradenigo	
	huit piastres un Escalin.	8.1
item	four Skirts more good than bad, Valued at Two Piastres awarded to <u>Sr. Nouttre</u>	
	à trois Piastres deux escalins.	3.2
item	four jacets and a shirt more good than Bad Valued at Two piastres awarded to <u>Sr. Noutre</u>	
	à deux piastres un escalin cy.	2.1
item	Two Handkerchiefs, Two snuffboxes and a sieve Valued at one Piastre awarded to M. de le Bordelon	
	à une piastre un escalin cy.	1.1
item	three pairs of large Breeches a vest valued at two piastres awarded to <u>Sr. Noutre</u>	
	trois piastres quatre escalins cy.	3.4
item	a Blanket and a pillow Valued at Two Piastres awarded to Sr. Roger	
	deux piastres et demy cy.	2.4
item	one blanket and a pillow valued at Two Piastres and a half awarded to <u>Sr. Buhler</u>	
	à cinq piast.	5.
	The sum of seventy-six piastres	76.
item	a piece of land six arpents wide, situated on the Bayou- Marie Croquant, tenant, with Sieur Prudhomme on one side and with the Public Domain on the other the titles to be renewed when this is reviewed by the town. Valued at ten piastres awarded to Sr. George Miller	
	Vingt Piastres et Demy cy.	20.4
		\$96.4

There is nothing more left to bring this into conformity with the Declaration of the said Sr. Bowls and the money to the sum of ninety-six piastres four escalins having been produced we have signed the said sale in the presence of the said Sr. Bowls, Prudhomme, and before the witnesses the Srs. Populus and Pradier, who with ~~our~~ Commandant, have signed ~~this~~ same day.

Marque of Michel Prudhomme
Le Chev. Populus
Le Chev. De Clouët

John Bolls
Pradier



Dulcito Plantation

Vacheries Acadiennes¹

Thomas J. Arceneaux

Lafayette, Louisiana

Cattle raising is undoubtedly the oldest agricultural enterprise of Southwest Louisiana. The historian Le Page du Pratz who was in Louisiana from 1718 to 1734 mentions that the Avoyelles Indians, who traded with the Mexicans, had by that time already introduced long-horned Spanish cattle on the vast, fertile prairies of the region.² That cattle raising, as an organized enterprise, had an early beginning on our prairies is attested by the fact that in the archives of St. Martinville, the oldest source of colonial information for Southwest Louisiana, are found two cattle brands recorded in 1739 by members of the Grevemberg family. Other early brands were recorded in 1748, 1758, 1751, and 1762.

It is interesting to note that all those brands were duly recorded at the "Poste des Attakapas" before the beginning of the Acadian migration to Louisiana. It should also be pointed out that the great cattle state of Texas recorded its first brand in 1762, twenty-three years after the first one for our prairie area.³ It is therefore certain that cattle raising, as an organized enterprise, is much older on the east side of the Sabine than in Texas.

In 1765, at the time of the arrival of the first Acadian exiles in Louisiana, eight of their leaders signed with Captain Antoine Bernard Dauterive, of the "Poste des Attakapas," a contract relative to the raising of cattle.⁴ This contract marks the beginning of the

¹This article is a revised version of the address delivered on June 6, 1964, for the unveiling of a historical marker in Welsh, Louisiana.

²Antoine S. Le Page du Pratz, Histoire de la Louisiane (Paris, 1758), II, 241.

³John Randolph, Texas Brags (Houston, Texas: John Randolph, 1947), p. 39.

⁴Alcee Fortier, A History of Louisiana (New York: Manzi, Joyant & Co., 1904), I, 243-45.

rapid development of an extensive cattle industry on the prairies of Southwest Louisiana. The numerous cattle brands the exiled Acadians recorded in the Brand Book kept in the St. Martin Parish Courthouse show that those pioneers quickly realized the great potentials of the prairie region for cattle raising.

Many of the Acadian settlers developed "vacheries" in the prairies country, but lived, for the most part, away from that region. As a general rule, they built their homes on the better drained Attakapas-Opelousas hills to the east of the flat and poorly drained prairie area. Because of the distance between "vacherie" and home, the need to register cattle brands was recognized from the very beginning of the cattle industry. In time, those brands became, for all practical purposes, a "Heraldry of the Range." A man who amounted to anything in those early days had a well stocked ranch and therefore possessed his very own "Iron Coat of Arms," duly registered in the official brand books of either the Attakapas or the Opelousas District. Years ago, it was a common practice, in certain communities, to identify a deceased cattleman's burial place by "etching" his brand instead of his name on the wooden cross at the head of his grave. "Branded" crosses can still be seen in the Andrus cemetery, near Lake Arthur, Louisiana.

With the continued development of the area, brands were recorded in the various other court houses of the region so that confusion often resulted. In an effort to minimize this confusion, there was created, in 1824, an official branding district for the area which had included both the Attakapas and Opelousas Districts, that to say, for the entire region of Southwest Louisiana.⁵ Provision was also made for the appointment of a branding official. The first task assigned this official was the compiling, from all available sources, of the brands used in the area. The compilation of that information in a single volume gave the cattle people a much needed single brand register, duly administered by a legally appointed state official. From 1824 on, all brands used the prairie region, in order to be valid, had to be recorded by the branding official. Brands were recorded in the first book until 1888 at which date a second volume was started. Those two record books remained active and official until 1944 when the Louisiana Livestock Brand Commission was established by legislative act to encompass the whole state.⁶ The legal life of the branding office for the Southwest Louisiana prairie region came to an end after one hundred and twenty years of continuous existence.

⁵Lauren C. Post, Cajun Sketches (Baton Rouge, La.: Louisiana University Press, 1962), p. 58.

⁶Noah Ward, "Livestock Brand Inspection in Louisiana," Gulf Coast Cattleman, XXXII (March, 1955).

The first volume of the Brand Book for the Attakapas-Opelousas area is now in the Jefferson Caffery Louisiana Room of the Dupré Library of the University of Southwestern Louisiana. It contains over 28,000 Brands, recorded from 1739 to 1888. Those records give an excellent idea of the extent of the area's old livestock industry.

Even though Longfellow never set foot in Acadian Country, Evangeline takes cognizance of the extensive cattle industry developed by the Acadians:

Suddenly out of the grass the long white horns of the cattle
Rose like flakes of foam on the adverse currents of ocean.
Silent a moment they grazed, then bellowing rushed o'er
the prairie
And the whole mass became a cloud, a shade in the distance.

William Darby described the livestock industry on the prairies of Southwest Louisiana in glowing terms:

Here you behold those vast herds of cattle which afford subsistence to the natives, and the inhabitants of the city of New Orleans. It is certainly one of the most agreeable views in nature, to behold from a point of elevation, thousands of horses and cows, of all sizes, scattered over the interminable mead, intermingled in wild confusion. The mind feels a glow of corresponding innocent enjoyment, with those useful and inoffensive animals grazing in a sea of plenty.⁷

According to Darby, the three leading cattlemen of the Louisiana prairie region in 1816 were Mr. Wiloff, who grazed his herd on the Calcasieu Prairies, Mr. Fontenot, who grazed his animals on the Mamou Prairie, and a Mr. Andrus who had his "vacherie" on the Opelousas Prairie. Darby states also: "It may be presumed that Mr. Wiloff is at this time the leading pastoral farmer in the United States."⁸

⁷William Darby, A Geographical Description of the State of Louisiana (Philadelphia, 1816), pp. 85-86.

⁸Ibid., p. 89.

Thus a well travelled observer could state at the beginning of the nineteenth century that the leading cattleman of America had his ranch on the Calcasieu Prairie.

Additional evidence of the existence of an important cattle industry on the Attakapas-Opelousas prairies at the time Louisiana became a state is given by Brackenridge:

The number of cattle composing the herds which some of the wealthier possess would in other parts of the United States, be considered incredible; there are several who mark from one to two thousand calves a year. The cattle driven to New Orleans for sale, bring from fifteen to twenty dollars a head.⁹

The disintegration of the once important prairie cattle industry was beginning even before the Civil War. By 1859, cattle rustling was so prevalent that the ranchers from the Attakapas region organized their own vigilance committees in an attempt to "tame the wild west" which at that time was, in reality, the proper designation for the "vacherie" country of Southwest Louisiana. The rather effective primitive measures used to establish law and order on the prairies by a large group of "vacherie" owners is related, in French, by Alexandre Barde. One of the most effective punitive measures resorted to by the Vigilance Committees in the private war against cattle thieves was exile to Texas.¹⁰ The exiled rustlers returned to Louisiana soon after the Civil War when cattle rustling had ceased to be a profitable venture so that they were forced to go into more acceptable pursuits. Many of their descendants are today among our most respected citizens.

- In the little town of Scott there is a sign which reads: "Here the West begins." That sign is a proud reminder of the days when from Scott to the Sabine there were numerous "vacheries" where Acadians and other pioneers grazed their herds of long-horned Spanish cattle in a vast, sparsely settled prairie region which was really the "Wild West" long before the trail drivers of the Lone Star State gained fame as heroes of the uncharted plains.

⁹ Henry Marie Brackenridge, Views of Louisiana (Pittsburg, 1814), p. 171.

¹⁰ Cf. Alexandre Barde, Histoire des Comités de Vigilance aux Attakapas (St. Jean Baptiste, Napoleonville, La., 1861).

Our ante-bellum cattle industry flourished for a long time, but it was eventually threatened not only by cattle restlers, but also by diseases and parasites. Finally, the years of the Civil War and Reconstruction brought about the almost complete destruction of the prairie pastoral economy. For years, hundreds of branding irons were allowed to rust in barns and attics--proud mementoes of the "Heraldry of the Range", a heraldry which for years was almost as dormant as that of the Bourbons of France, but a heraldry which was certainly not dead.

For many years, after the Civil War, the prairies remained in a rather desolate condition. Then came the building of the railroad from New Orleans to Houston, and the migration from the Mid-West started. Soon thereafter, the old "vacherie" country was transformed into a prosperous rice producing area, but for years parasites and diseases prevented the development of another extensive cattle industry. Today the long-horned cattle of the pioneers are gone, but thanks to research and to education, large herds of high quality beef cattle are grazing on improved pastures, grown in rotation with rice.

All over the old "vacherie" country, the descendants of the early cattlemen of Southwest Louisiana, and those of Mid-Westerners who later settled there, are forging new branding irons and using those new "Iron Coats of Arms" to identify large herds of high quality beef cattle. Cattle are again here to stay, and new herds are helping greatest livestock regions of the nation.

In 1964 the State of Louisiana honored the memory of the pioneer ranchers who developed Southwest Louisiana's oldest agricultural enterprise by erecting a historic marker along Highway 90, a short distance east of the town of Welsh, and approximately in the geographic center of the old Acadian "vacherie" country where once grazed countless heads of long-horned cattle.

QUERIES

Queries of four lines or less, submitted by a member (with his name and address), will be printed as soon as possible. The query should give enough dates and places to identify the individual. The editor reserves the right to limit the number of queries per member, when necessary.

Superstitions Surrounding Persons Born with a Caul

Darrell Bourque

Lafayette, Louisiana

The child born with a caul (veil, curtain) is thought to possess extraordinary powers, yet risks extinction. The superstitions could only exist in a time when midwives and granny-women, who did not know that the caul is a portion of the amniotic sac which surrounds the fetus and sometimes covers the child's head at birth, attended births and sought to give explanations for unusual occurrences. Among the folk beliefs associated with the phenomenon, three are pre-eminent: such persons have special talents or are highly intelligent; they have peculiar insights; or they have the power to commune with spirits. Another common belief, often associated with one of the others is that the caul itself is some sort of talisman. In nearly all cases the caul is prized. Only one informant, a doctor from the Lafayette area, said that some people considered it a disgrace to be born with a caul. He did not elaborate, but simply stated that he knew it to be a feeling among some of the people in the area.

Certainly superstitions concerning children born with a caul are not unique to South Louisiana. The belief in the power of the caul is found in Old Norse superstitions, among the Dutch, the English, the Irish, the West Indian and North American Negroes, as well as in such states as Illinois, North Carolina, Alabama, Arkansas, and Louisiana.

Especially good care is often taken of the caul. An elderly white informant from the Duson area reports that his brother was born with a veil which was dried on a piece of cardboard, shown to the boy on his sixteenth birthday, explained, and then burned. The account given by a fourteen year old Negro girl from Lafayette indicates the special care which must be taken with the caul. She said that the veil is attached to the baby's face, near the hairline--a physiological impossibility--and that great care must be taken in removing it. If it is torn in removal, great misfortune could result for the person so born.

This extreme care is paralleled in other parts of the world. In the Ozarks "the membrane is carefully dried and given to the child after it reaches maturity, otherwise the youngster is condemned to a life of perpetual misfortune."¹

¹Randolph Vance, Ozark Superstitions (New York: Dover Publications Inc., 1947), p. 203.

Randolph Vance relates the story of a caul set to dry on a bush by a granny-woman who had attended the child's birth. The caul was blown into the woods by a storm and misfortune resulted for the family. Moreover, "in case the afterbirth or the veil falls into the hands of an enemy of the family, the child will be more or less in this person's power always and may be forced into all sorts of evil deeds through no fault of its own."²

The Encyclopedia of Religion and Ethics points out that for those born with it, the caul "becomes an index of their health and prosperity. For this purpose great care is taken of it. Among the Letts of Russia to lose it betokens misfortune for the child.... In England and Scotland its condition, whether soft and flabby or hard, dry, and stiff, indicates coming misfortune or prosperity"³

Being born with a caul is sometimes interpreted to indicate that the child possesses a special talent. An informant from the Broussard area, a thirty-three year old white man born in Texas and an accomplished artist, was told by his mother that the attending doctor had reported the caul with which her son was born and predicted he would either be an artist or a musician. She was even more impressed at the time by a visit paid by two gypsies who entered her hospital room unannounced and asked to see the child who had been born with a veil.

In most cases the person born with a caul is held to have extraordinary powers. As an elderly white woman from the Bellevue community (St. Landry Parish), a former schoolteacher, reports: "A relative of mine, who was born in Iota, Louisiana, had a veil on her face--that was sixty-five years ago. The saying at the time was that you were able to treat people. She was delivered by a midwife who told her parents about the veil." A female college freshman from New Orleans, who is of Sicilian descent, also know of the special powers possessed by people born with a caul: "My mother was born with a veil. The only things I really know is that those who were born with veils have some insight into the future. The sometimes can even foretell, and many times the things that they say comes true. It gives you a feeling like you want to do only what they tell you to." An elderly woman of Irish ancestry from the Duson area remembers an account told her "many years

²Ibid.

³James Hastings, ed., Encyclopedia of Religion and Ethics (New York: Charles Scribner's Sons, 1928), VIII, 45.

ago' by a man from Lafayette who had attended the Louisiana State Fair in Shreveport. One of the attractions at the fair was the seventh daughter of a seventh daughter who had been born with a veil. With her back to the audience, she could identify objects that an attendant touched. The man said that she not only properly identified the stickpin that he was wearing, but also correctly added that it was a gold stickpin.

The belief that it is the seventh child born with a veil that is gifted is found in other places such as Alabama: "The son of a seventh son born with a curtain (caul) on his face has gifts of talent and insight."⁴

A recurrent motif, especially among the Negroes interviewed, is the belief that persons born with a caul can commune with spirits. A Negro college freshman girl from Swords (St. Landry Parish) says that she knows that the old people in the area believe that the child born with a veil can see spirits, but "No one talks about it. They don't want to tell. They don't want to talk about it because they fear the spirits." A Negro woman in her early thirties remembers being told by her mother-in-law that people born with a veil could see dead people, but she could not elaborate. A fourteen year old Negro girl from Lafayette who was born with a veil was told that she could talk to an old woman spirit by an old oak tree in the Milton area if she went there at a certain time at night. She felt sure she would never see this psirit as she was too afraid. As she was about to elaborate, another young Negro girl told her not to say anything more, and she did not.

Hilda Roberts notes in "Louisiana Superstitions" that "If a child is born with a caul, he will be able to see ghosts and converse with them."⁵ The same belief is reported in Popular Beliefs and Practices from Alabama: "If a baby is born with a veil over his face, that person will see hants." "Someone who was born with a veil over his face can see hants and can show them to somebody else if this person will look over the gifted individual's left shoulder."⁶

⁴Ray B. Browne, Popular Beliefs and Practices from Alabama, Folklore Studies (Berkeley: University of California Press, 1958), p. 201.

⁵Hilda Roberts, "Louisiana Superstitions," Journal of American Folk-Lore, XL (Apr. - June 1927), 150.

⁶Popular Beliefs and Practices from Alabama, p. 196.

In North Carolina it is also believed that "A child born with a veil over its face will see in later life many supernatural things, such as ghosts, spirits, apparitions hidden from the eyes of ordinary men."⁷

Another group of beliefs concerns the caul viewed as a talisman. The informant from Bellevue told the following tale: "I heard about this incident happening in New Orleans. This boy born with a veil was told in later years that when he was born, the veil was supposed to have been given or sold to a captain on a ship. A ship that had one--no harm would come to the ship. If sold it was worth a lot of money." A white female college freshman says that she heard about a child born in a New Orleans Hospital that was completely covered by a veil so that the doctor had to rupture the sac to get the baby. A man came to the hospital to buy the veil for a group of sailors who wanted pieces of it which they planned to put in their pocket watches to protect them from drowning. She did not know whether the sale had been made. A white male college freshman from New Orleans and of German ancestry says that his father was born with a veil that the family believes was stolen by a ship captain. His father on several occasions had seen spirits. The father says that he knows on one occasion that he saw a spirit because what appeared to be a normal human being walked past him and disappeared into a wall.

A white college coed from the Morganza area says that her boyfriend, from the same area, was born with a veil, and that an old colored man wanted it to make a watch band for good luck. She could not elaborate.

The Encyclopedial of Religion and Ethics similarly reports that the caul is sometimes "regarded as a talisman valuable in itself, and is sold and bought as a preservative against shipwreck and for other luck bringing purposes. In England, a century ago, or even less, advertisements of such objects for sale were not very rare in the newspaper."⁸ An interesting variation about the powers possessed by the caul is found in the same source: "In England it is believed that he person born with a caul cannot be drowned, perhaps because (as the Icelanders believe) the caul contains the child's gardian spirit (fylgia) or a part of its soul. The Icelandic midwife therefore is careful not to injure the caul. She buries it beneath the threshold which the mother has to pass (Grimm, Teut. Myth., 1880-88, ii, 874)."

⁷The Frank C. Brown Collection of North Carolina Folklore, ed. Newman Ivey White (Burham, N. C.: Duke University Press, 1961), VI, 41.

⁸Encyclopedia of Religion and Ethics, II, 639.

⁹Ibid.

One of the most significant finds which resulted from researching the superstitions associated with children born with a caul was the fact that so many people had some knowledge of the belief. The older informants expressed pleased surprise that something that they had known, but had not thought about for quite some time, was of interest to anyone. On the other hand, it was the younger informants who were quite convinced of the special powers that endowed a person born with a caul.



Dulcito plantation

The bed in this bedroom is the work of the celebrated Maillard.

Dulcito Plantation

Josephine B. Aubry and Bernard F. Trappey

Among the oaks and magnolias stands Dulcito, one of the few remaining symbols of colonial life in Louisiana. The former homestead of early settlers of the Teche, the Dubuclets and the Darbys, Dulcito has left its mark across the pages of Louisiana history.

On January 13, 1783, Clair Dauterive Dubuclet received the original Spanish land grant covering a vast expanse of virgin forest from Parque Perdue on the south to the winding Teche on the north,¹ and there he built his home on a high ridge overlooking "Lake Tasse," now Spanish Lake.

The archives of the St. Martin Parish court house have preserved the contract between Jacques Touchet and Dauterive Dubuclet for the building of a home. The document is partly illegible, but the specifications of the house correspond in general to the original structure of Dulcito.

AGREEMENT BETWEEN MR.
JACQUES TOUTCHEQUE WITH
MR. DUBUCLE CONCERNING
HIS HOME AND CABINS.
1788²

On this day, the sixth day of the month of September in the year One Thousand Seven Hundred and Eighty-eight, before me, ALEXANDRE CHEVALIER DeCLOUET, Lieutenant Colonel, Civil and Military Commandant of the Post of Attakapas,

I, JACQUES TOUCHET, bind myself and promise to build a home the frame of which will measure twenty feet by sixteen feet in depth, galleries of fourteen feet, with two gables, a said galleries accessible from the rooms, and two large galleries of twelve feet, the gallery of ...

¹Louisiana State Land Office Archives, Book I, part II, p. 300.

²Saint Martin Parish Courthouse, Original Acts, Book IV, no. 64.

in semi-double fashion in such manner as to comprise three sections. The said house shall have two floors, lower and upper, and be covered with two-foot shingles, elevated two feet, upon which Furthermore, there will be nine feet from one floor to the other, six double doors and four windows in the body thereof. As to other openings of the gables and respective rooms, the said contractor obligates himself to proceed according to the wishes of Mr. Dubuclé, and obligates himself furthermore to build steps at each of the four sides of the said house. Mr. Touchet obligates himself furthermore to rebuild six cabins, one of which to have upper and lower floors, a gallery on two of its sides, one beginning at a gable, a chimney for the said house, covered roof ~~surrounded by pickets~~. Furthermore, to rebuild the house situated at Fausse Pointe, divide it in two, with roofing made of slats, just as it is presently, with a gallery, all to be delivered within the period of eight months from this day for the price sum of twelve hundred dollars, half of which payable in milch cows with their issue, ranging in age from three to eight years, also the pickets for the yard; and the other half in current money, payable at next year's crops, which amount the said D'autrive Dubuclé obligates himself to pay as agreed heretofore, in presence of the undersigned witnesses, and me, Civil and Military Commandant, on the same day and year above written.

DAUTERIVE DUBUCLÉ
ORDINARY MARK
X
OF JACQUES TOUTCHEQUE

.....BERARD Witnesses

Cher. DeCLOUET

Furthermore, Mr. Dautrive Dubuclé will furnish all the necessary items of iron required for the said house and cabin above described, and also agrees to complete at his cost the sealing bouzillage and the chimneys, whatever their nature, and to supply the transportation of material which will be carried by the said Dubuclé, either from the cypress swamp or from the structures which must be removed from the premises which will be designated by him.

Attacapas, this same day and year.

ORDINARY MARK
X
OF JACQUES TOUCHET
DAUTERIVE DUBUCLÉ
Cher. DeCLOUET

There still can be found traces of the adobe walls of the original structure. This mixture of red clay and Spanish moss stuffed between the outer walls for insulation was commonly used in the early period. The heavy cypress timbers of the frame and the exposed beams of the house are fastened with wooden pegs. The frame of the enclosed staircase is put together completely without the use of nails. The railing is pegged into the supports, and balustrades are individually notched into the railing and the floor. Some of the original hand-blown panes can still be seen in the front door. In general, architectural style, Dulcito is typical of the homes built in the Louisiana territory during the Spanish period--a house raised on high pillars, with long gables and wide rambling galleries.

At a later period, a kitchen--some distance from the house--was added. The food was brought to the dining room in hot urns, carried by slaves assigned to house duty. As in other plantation homes, the kitchen was connected to the house by means of a board walk which, in the course of time, acquired the name of "The Whistler's Walk" because the servants were required to whistle while bringing the food to prevent nibbling.

During the Civil War Dulcito was spared any damage though the home was mustered into service as a temporary field hospital for Confederate soldiers when General Banks, marching through the Teche toward Baton Rouge, encountered organized resistance along the banks of Spanish Lake.

Clair Dauterive Dubuclet died at Dulcito at the age of 74 and was buried on December 25, 1813.³ The house passed down to his son, Joseph Dubuclet and his wife, Celeste Darby Dubuclet. In 1800, the home and a portion of the land covered by the grant was purchased by James L. Burke, for whom the railroad station in that area has been named. On October 26, 1882, the property was purchased by Elias A. Pharr⁴ and remained in the Pharr family for nearly seventy years. The present owners, B. F. Trappey's Sons, Inc., acquired the property in 1949,⁵ and undertook in 1954 the process of restoring the old weather-beaten home while preserving many of the original characteristics of the home of Dauterive Dubuclet.

³Death certificates, St. Martin de Tours Catholic Church, St. Martinville, Louisiana.

⁴Conveyance Records (Iberia Parish Courthouse), Book 188, Folio 87, Entry 78061.

⁵Conveyance Records (Iberia Parish Courthouse), Book "N", p. 115.



Dulcito Plantation



Dulcito Plantation
Dining Room

